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# FUEL FOR MISSIONARY FIRES

1. Among the American Indians "friendship-making" is a solemn act. Henry Roe Cloud, the young Winnebago boy who took Jesus for his Friend therefore made a life choice and is to-day a Christian leader among Red Men. (See page 334.)
2. American missionaries showed their faith when they celebrated in Bagdad the twenty-fifth anniversary of the founding of the Arabian Mission under the shadow of the great war, and asked for six new missionaries and increased funds. (See page 360.)
3. Truly heroic giving is illustrated in a poor Kansas farmer and his wife, living in humble surroundings and in feeble health, who have given thousands of dollars to the Mission to Lepers. (See page 355.)
4. Dr. Cornelius H. Patton says that the most powerful missionary object-lesson he ever saw was when a Christian Zulu chief brought savages to church to show the contrast between them and Zulu Christians, and so to demonstrate what missions have done for his people. (See page 352.)
5. About half the number of those who come to the United States from Hungary are Magyars, who furnish relatively a larger percentage of Protestants than any other class of the new immigrants. (See page 367.)
6. Korean Christians show the type of their religious interest by meeting at five o'clock in the morning for prayer. As a result, a genuine revival is in progress in Seoul. (See page 326.)
7. American missionaries in India are helping to make peace by securing from the British Government special courtesies for the German missionaries interned in India. (See page 382.)
8. American Episcopalians have started a movement among church-members to give one day's income as a special contribution to missions this year. (See page 385.)
9. The interest of soldiers in the Bible is shown by the fact that a Gospel owned by a British soldier at the front is borrowed so constantly by his companions that he says he seldom has a chance to read it himself. (See page 389.)
10. A Young Chinese engineer, who was converted while a student in Boston, has organized Bible-classes now attended by 800 Chinese young men. (See page 392.)
11. Chinese officials in Hunan, once a violently anti-foreign province, have asked the Yale Mission to cooperate with them in conducting a medical school for the province. (See page 392.)
12. On Sunday mornings in Mbereshi, Africa, all the Christians who are not out preaching are attending the prayer-meetings. (See page 394.)



REV. HENRY ROE CLOUD

A Full-Blooded Winnebago Indian (See page 329)

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## OF THE WORLD



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### SIGNS OF THE TIMES

#### THE CALL TO PRAYER

HERE never was greater need for united and earnest prayer on the part of Christians all over the world that the love of Christ may be shed abroad in the hearts of men, that the work of God may not be hindered among unbelievers, and that all may speedily learn the lessons of the awful conflict now baptizing Europe and parts of Asia and Africa in human blood and tears. We will mention a few of the many conditions and events that call for prayer. They have been mentioned in the REVIEW or will be found in this number:

1. The warring nations—for rulers, soldiers, prisoners, doctors, and nurses, widows and orphans, and Christian workers—that the Spirit of Christ may drive out the spirit of hatred; that the earnest seeking after God may spread, and that the campaign against in-

toxicants and other evils may be extended and may prevail.

2. The unfortunate land of Mexico—that the internal strife may be succeeded by true liberty and the knowledge of God, and that the Protestant missions may soon be able to carry forward their co-operative campaigns.
3. The Latin American Conference at Panama, in February, 1916—For the commissions preparing for this conference and for the missionaries, the Church, and the unsaved multitudes.
4. For Persia—that the suffering Christians may be relieved and rescued, and that the present sad experience may be used to turn the thoughts of both Moslems and nominal Christians to God, as in China after the Boxer troubles.
5. For Turkey—that the missionaries may be protected and guided, and that the Christian religious teach-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

- ing in mission-schools and colleges may not be hindered.
6. For Japan and Korea—that the three years' evangelistic campaign to reach all unvisited areas in Japan may proceed with power from God, and that the present awakening in Korea may continue and grow.
  7. For China—that the work already reported among students and leaders may be abiding and may bring multitudes to see in Christ the only hope of China; also that the present negotiations with Japan may result in treaties that will help and not hinder true liberty and peace and progress in China and in the Orient.
  8. For India—that the mass movements may be so directed and used that those who desire to confess Christ may become truly intelligent Christians and may help to develop a strong native church.
  9. For Africa—that the warfare between avowedly Christian nations may not turn Africans from the Gospel, and that German and British Christians may sink their national differences in view of their unity in Christ; also that the progress of Islam may be stayed by the power of the Gospel, and that the vast unoccupied areas may have messengers of Christ.
  10. For the Mohammedan world—that fanaticism and blindness may be removed and the way opened for secret believers to confess Christ as Lord; that Dr. Zwemer's work in Egypt among students and soldiers may result in many conversions.
  11. For the Jews—that the Hebrew Christian Alliance, now one year old, may succeed in uniting harmoniously Hebrew Christians, and may be used to awaken the Church to the need of giving the Gospel to

Israel and may be the means of promoting missions to the Jews in a more effective way.

12. For the Christian Church—that the Church may be purified and filled with the Spirit, that the ministers may preach the pure Gospel with power, and that the worldliness and cowardice and weakness of Christians may be displaced by Godliness, self-sacrifice, and the energy of the Spirit of God.

#### THE CRISIS IN PERSIA

THE Christians in Persia are crying aloud to God for help, as did the Children of Israel in the days of Pharaoh's oppression. Fifteen thousand of them are in the mission compounds of Urumia, and thousands more are facing death or worse in cities and villages. Rev. Robert M. Labaree, who went out ten years ago to take the place of his brother who had been murdered by the Kurds, now writes appealing for help for these starving thousands, who are suffering because they are Christians and not Mohammedans. Turks and Kurds are bearing down upon them, burning villages, looting property, killing men and boys, and carrying away women and children to a fate worse than death. More than fifty thousand dollars are needed immediately if these sufferers are not to die of starvation on the mission premises.

In the days of Pharaoh there were no human servants of God who could be called upon to relieve His people's distress, and He called into operation His mighty forces of nature to effect their release. To-day millions of men and women profess to be ready to follow His bidding—"Inasmuch as ye have done it unto



one of the least of these my brethren, ye have done it unto Me." This call comes to Christians in America most loudly and insistently. They are most free from the awful strain of war, and their missionaries have been working in Persia for eighty years, and are the only ones in a position to render the needed help.\*

Persia is undergoing a baptism of blood, and if the Christian Church gives the needed sympathy and assistance we may see even more wonderful results than have followed in China, where the attempt to stamp out Christianity fifteen years ago resulted in the physical death of 10,000 Christians, but has borne fruit in the awaking into spiritual life of hundreds of thousands of those who were spiritually dead in Boxer days. Truly, Christianity in Persia is at a crisis, but it may be a crisis that may be turned to victory.

#### MISSIONARY PERILS IN TURKEY

THE storming of the Dardanelles and the Bosphorus has caused some to fear that the missionaries in Turkey may be in peril. All letters from Constantinople, Smyrna, and Asia Minor, however, report the situation as quiet. The storming of Smyrna will probably not bring danger to the missionaries. The missionaries will, no doubt, withdraw to the college grounds outside of the city, where the American flag will be displayed. At Constantinople, Robert College has been selected as the place of rendezvous in case the city is bombarded (which is not anticipated). The Turks have made attacks on the Greeks in the Smyrna district,

and there has been some clashing among Turks of the War Party and the Peace Party at Constantinople, the Peace Party being the stronger, but without much leadership, while the War Party has all the German officers and the army and navy on its side.

In case Russia takes control of parts of Turkey, the change will probably not materially interfere with the missionary work. Russia has shown increasing liberality in the last ten years, and the war will possibly result in greater liberalization of Russian administration and in advancing the Kingdom of God in Turkey. Missionaries write in a hopeful tone for the future. A door of approach is opening to the Moslems surpassing anything in the ninety years' experience of the American Board in Turkey.

On the other hand, letters from Asia Minor describe an attitude on the part of the Turks in authority that looks very threatening toward Christians of any race aside from the Germans. Many Greeks, Armenians, and Protestants are in terror because of threats and daily outrages. Greeks in one city were imprisoned simply for using the Greek language. Pictures of bloody massacres and outrage are posted in Turkish schoolrooms. "On the walls of a school for little girls, for instance," says one letter, "hangs a lurid scene in blood-red and white. Headless bodies lie around; hands, arms, feet, from all of which blood streams. In the center stands a Christian hacking an old man to death. On all these pictures are words certain to arouse bitter fanaticism."

The teachers say these pictures are

\*Send contributions to the Persian Relief Fund, Spencer Trask & Co., Treasurers, New York, Robert E. Speer, Chairman.

sent by the government, and declare that they are instructed also to teach the children poems which inculcate hatred and contempt. One "hodja," on being reasoned with, merely stamped his foot and said, "So will we grind these enemies under our feet."

The American missionaries, for the most part, seem to expect little trouble in case the Allies capture Constantinople. Years of kindness, and the help and friendliness extended in the last few months, have laid such foundations of trust that the common people will not carry out the cruel or bloody plans of some Moslem leaders. Many Americans are looking forward to greater intimacy and helpfulness than ever before, growing out of the shared troubles of recent times.

#### MISSION SCHOOLS IN TURKEY

THE decree of the Turkish Government abrogating the "capitulations" was issued last August. Soon after this, a governmental order was issued affecting private religious, educational, and benevolent institutions in the empire, assuming that previous agreements were also abrogated, so that the rights of each institution must be taken up *de novo*. Institutions that have no imperial *firman* are reckoned as actually not in existence, and are not to be recognized, and were given two months (from September 18th) to apply directly to the Ottoman Government for a *firman*, not through any diplomatic representative. Any institution failing to secure its *firman* within the two months' limit was to be immediately closed.

Some of the statements in the or-

der will gravely affect missionary work if they are put into operation. Foreign individuals may found private schools in Turkey only by imperial *firman* and in accordance with the Ottoman law, after permission has been granted by the Department of Education.

Some of the conditions indicate the blow that would be struck at Christian missionary education by such regulations. All schools, without exception, are subject to municipal taxation. All schools must make obligatory the study in Turkish of the Turkish language, with the history and geography of Turkey, the Turkish language being made the language of the school. The program of the schools are to be approved by the necessary authorities, including the approval of all text-books, etc.

One of the most significant of the requirements is: "Pupils who are not of the religion and denomination to which the school belongs shall not be taught the lessons pertaining to religion and sacred history, and shall not be present at prayers."

These orders have been protested by the German, Austrian, and American ambassadors, each presenting an identical note to the Turkish Government. Under this protest execution of the order was postponed until the 1st of April, and, later, until September. There is a general belief that the execution of the order will never be carried out.

The Governor of the Vilayet of Smyrna recently made to the United States Consul-General at Smyrna a significant statement that indicates the attitude of many Turks toward mission schools: "I have the most friendly feeling toward these schools

(American schools), and desire to do nothing to harm them. I wish the Americans would found more of them in Turkey, as they are a benefit to the country. I see no reasons for taking measures against them, even on religious grounds. The clause of the new rules which prescribes that the school curriculum should be taught in the Turkish language would be equivalent to abolishing these institutions, as the staffs of professors in charge could not comply with this demand. When I learn that these regulations have been put into effect at Robert College, for instance, I will then decide what I shall do here."

The American institutions in Turkey will decline to pay the assessment proposed, even should such an act mean the temporary closing of the school. American missionaries in Turkey believe that Ambassador Morgenthau is fully alive to the situation and is doing everything possible to provide ample protection for American educational interests in Turkey.

#### TURKISH STUDENTS IN CAIRO

THE door is open in Egypt even wider than before the war. The Moslems show renewed interest in the message of the missionaries and in many cases become real inquirers. Rev. Stephen Trowbridge, who went to Cairo last December to take up work for Moslem children, writes encouragingly of visits to the Azhar "university," and subsequent interviews with Turkish students in their own rooms. None of these students had read the New Testament, but they promised readily to begin reading it if Mr. Trowbridge would come

with a Turkish Testament and explain it to them. This is the first time that a missionary has been in these hostels of students from distant Moslem lands. Dr. Zwemer gave each man a copy of Arabic tracts, from the Nile Mission Press, called "The Well of Zem Zem, the Well of Bethlehem, and the Water of Life." Mitri Effendi (a Protestant Copt from Alexandria), by permission of the students, offered an earnest prayer in Arabic, and Mr. Trowbridge followed in prayer in Turkish. In that one hostel there are resident over one hundred Turks, and there are two or three other such headquarters or clubs.

One of the chief sheikhs of the Azhar, who openly resisted every Christian influence, has now become very friendly, in part through Dr. Zwemer's influence and in part because of the political change which has put the English in supreme control. Dr. Zwemer's sermons to Moslems are bringing many inquirers to his office for personal conversations.

#### THE REVIVAL IN FUKIEN

SPIRITUAL tides are rising in some of the smaller centers of China, tho the results have been less widely known than those in the large cities. In Shaowu, for example, a city of 20,000 inhabitants, in Fukien province, where the American Board has a boys' academy, a carefully planned, prayerfully executed campaign has been carried on along the lines that have been successfully followed in larger cities. Preliminary science lectures, given by Mr. Cole, of Toronto, were heard by over three thousand people. The evangelist, Mr. Yui, is a Harvard alumnus, widely

traveled, active in 1911 in getting the Revolutionary government onto its feet, a polished, gifted gentleman, burning with Christian zeal for his country. His message, "China's only hope—Jesus Christ," made a profound impression. The magistrate, the principal of the Middle School, a former member of parliament, and the head of the local gentry, presided at successive meetings. Seventeen hundred men and students attended his three meetings and 770 women and girls the two meetings for them. As a result of these meetings there are 494 men and boys who signed cards expressing a desire to study the Bible, and 143 women and girls. Among them are the magistrate, the postmaster, 30 of the gentry, including the teachers in the government schools.

#### METHODIST REVIVAL IN KOREA

REPORTS from Seoul tell of a marked revival in the Methodist Mission Church. Most of the students attend here, and were so deeply moved that for nearly a week recitations were dispensed with in order that the time might be given to meditation and prayer. Rev. E. M. Cable writes: "The men, with great sobbing and crying unto God, were cleansed and filled with the Spirit. One could imagine himself back in the days of Whitefield."

The revival began when the Korean pastor of First Methodist Church felt his helplessness and the need of his people so keenly that he arose very early every morning and spent an hour in prayer for them on the south mountain. On rainy mornings he went into the church. Later, he asked any of his people who wanted

to pray to come to the church at 5 in the morning, and a number responded, so that soon a revival had begun. People went to 5 A. M. prayer-meetings, and didn't get home until noon. The whole church was shaken from center to circumference, and the meetings set the whole city on fire. All the churches began with 5 o'clock morning prayer-meetings.

In Pyengang, in less than three weeks, more than 3,000 men and women confessed Christ. After the great trial Korea had passed through during the last two years, this revival comes as a seal from God upon the work and as a source of strength to the Koreans.

#### OHIO CONVENTION OF METHODIST MEN

PROBABLY no denominational missionary convention has ever been held which registered so many men as that held at Columbus, Ohio, on March 17-18-19th. The paid registrations totaled 3,456, and one notable feature was that every one of the 35 district superintendents in Ohio was present.

The program was strong and broad, and there were powerful messages delivered by Dr. John R. Mott, S. Earl Taylor, Rev. A. E. Corey, Mr. W. E. Doughty, Bishop H. C. Stuntz, and others. The survey presented by the use of charts and lantern-slides made a searching analysis of actual conditions in Ohio. The emphasis on prayer and other spiritual processes, necessary if the church is to be victorious, made the convention a great spiritual power. The meeting should mark a decided advance in the missionary life and power of the Methodist churches in Ohio.



# COMING EVENTS



## May

- 5th to 11th—National Y. W. C. A. Convention, Los Angeles, Cal. ✓  
12th to 17th—Southern Baptist Convention, Houston, Texas.  
19th to 26th—Northern Baptist Convention, Los Angeles, Cal. ✓  
20th to 29th—General Assembly Presby. Ch., U. S., Newport News, Va.  
20th to 30th—General Assembly Presby. Ch., U. S. A., Rochester, N. Y.  
29th—The 100th anniversary of the Basel Missionary Society, 1815.

## June

- 4th—The 50th anniversary of the birth of George L. Pilkington, 1865.  
6th to 13th—Woman's Congress of Missions, San Francisco, Cal. ✓  
15th to 20th—China Inland Mission Jubilee Conf., Niagara-on-the-Lake, Ont.  
16th to 22d—Woman's School of Missions, Merriam Park, St. Paul, Minn.  
24th to July 1st—Woman's Summer School of Missions, Winona Lake, Ind.  
25th to July 4th—*Missionary Education Movt. Conf., Blue Ridge, N. C.*  
30th—The 600th anniversary of the Martyrdom of Raymond Lull, 1315.

## July

- 2d to 12th—*Missionary Education Movement Conf., Asilomar, Cal.*  
6th—Five-hundredth anniversary of the Martyrdom of John Hus.  
6th to 13th—Woman's Summer School of Missions, Boulder, Col.  
7th to 12th—*Fifth World Christian Endeavor Convention, Chicago, Ill.*  
8th to 15th—Woman's Summer School of Missions, Northfield, Mass.  
9th—The 75th anniversary of Martyrdom of Christians in Madagascar.  
9th—Woman's Summer School of Missions, Silver Bay, N. Y.  
9th to 18th—*Missionary Education Movement Conf., Silver Bay, N. Y.*  
9th to 20th—Southern Methodist Missionary Conference, Junaluska, N. C.  
12th to 17th—Woman's Summer School of Missions, Mt. Hermon, Cal. -  
12th to 19th—Missionary Conf. Reformed Church, U. S., Vermillion, O.  
14th to 18th—Woman's Summer School of Missions, Monteagle, Tenn.  
16th to 23d—Woman's Summer School of Home Missions, Northfield, Mass.  
16th to 25th—*Missionary Education Movement Conf., Estes Park, Colo.*  
18th to 25th—Missionary Conv. of Disciples of Christ, Los Angeles, Cal.  
22d to 30th—*Missionary Education Movement Conf., Ocean Park, Me.*  
23d—The 100th anniversary of the baptism of Africaner, 1815.  
28th to Aug. 2d—Laymen's Miss. Movement Conf., Lake Geneva, Wis.  
30th to Aug. 9th—Christian and Miss. Alliance Conv., Old Orchard Beach, Me.

## August

- 1st to 3d—World's Bible Congress, San Francisco, Cal.  
4th to 8th—Presbyterian Home Missions Conference, Montreat, N. C.  
6th to 15th—*Missionary Education Movement Conf., Lake Geneva, Wis.*  
10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.  
25th to 29th—Woman's Summer School of Missions, Chatauqua, N. Y.  
28th to Sept. 6th—Y. W. C. A. Student Conference, Lake Geneva, Wis.



"ONE STAR"—A FULL-BLOODED CROW INDIAN IN HIS "WAR BONNET"

# From Wigwam to Pulpit

A RED MAN'S OWN STORY OF HIS PROGRESS FROM DARKNESS  
TO LIGHT

BY REV. HENRY ROE CLOUD, WINNEBAGO, NEBRASKA

A Winnebago Indian, Graduate of Yale University



IN the bark wigwam on the banks of "The Murky Waters" (Missouri River), in Nebraska, where I was born, life was very primitive. Indians never kept birthdays, but I probably arrived some time in the winter of 1884. My father and my mother were both Winnebago Indians. In the one circular room of the wigwam, where we ate, slept, and made merry, I lived until I was ten years old, with my father and mother, my brother, my sister, and sometimes my grandmother. The meat was roasted on spits over the central fire, and on the coals my mother baked the bread. From chains fastened to poles across the smoke-vent over the fire were often hung kettles of meat and wild beans or maize that gave forth most appetizing odors. But there were many times in a lean year when the black chains had no kettles, and no bread was baked over the ashes and coals. Many a night we went to bed supperless, but were taught to lie down to rest at such times without a complaint. If any food was brought home during the night, the children were awakened and were fed first. Every night mother made our bed on the ground, and during the day the bedding was folded or rolled up in the back part of the wigwam to make

room for the reed mats that were spread out for us to sit on.

One of my earliest recollections was that of running round and round a big tree while my grandfather shot small arrows toward me. Many years after I learned that he was in this way teaching me how to dodge the arrows of an enemy in time of war.

## Learning to Worship

My grandmother had twelve children, and one uncle undertook to teach me the art of worship. He used to lead me to the sandy banks of the Missouri River, where he would set fire to a pile of drift wood, and then, taking me by the hand, sing sacred songs to the fire and river. In the meantime he threw into them offerings of tobacco, red feathers, and sometimes oak twigs. I never knew the meaning of these offerings, but I always felt that some living thing actuated both the fire and the river. Another uncle came to visit us periodically, and every time he came my brother or I suffered at his hands. Sometimes he would rush to the spring, carrying me horizontally under his arm, and would plunge my head into the water until I almost suffocated. His most common form of discipline was to let me hang by my hands on the cross-poles of the wigwam until my arms ached. My body writhed before I dropt. This

uncle seemed to like best to command my older brother to tie my hands and feet with a rope. Then he would order me to resist—an ordeal that would make us both cry. In the winter he would also sometimes roll us in the snow naked. The punishment of Indian children is usually in the hands of some uncle rather than the parents. Our punishments were inflicted generally because we had disobeyed grandmother by failing to get wood at evening, had resisted fasting, had fought some Indian boys, or had cried without sufficient cause. The fear of such chastisement often kept us from disobedience.

Father and mother trapped for beaver skins, otter skins, and muskrat skins. Other Indians went in bands to cut broom-corn and sugarcane, but invariably my parents went trapping. We would encamp along some stream, and on a clear night could look up through the smoke-vent and see some bright star gleaming in the heavens. In the darkness there were continual sounds—the rustle of leaves and the murmur of the stream. Sometimes at night there would come a sudden whirl of wings, a thud, and the hooting of an owl would be heard directly overhead. Again there came from a distance, and approaching nearer, the sound of a beaver lashing the waters with its tail.

We ate beaver meat, but not otter. We had also plenty of ducks and wild geese. Indians use the skins of the beaver and otter both for ceremonial purposes and for trade. Even to-day the members of the great "Medicine Lodge" religion among the Winnebagoes carry beaver and otter

skins for medicine bags. All of the muskrat skins were sold, and these are so much used for barter that the name of a quarter of a dollar in Winnebago language is "the price of a muskrat skin."

Like other Indian boys, I learned to shoot with bows and arrows. Whenever I lost an arrow, my mother used to tell me that "Wak-Chun-Koga" (jester), one of the sons of "Ma-u-na" (Earth-Maker), had hidden it. A good arrow is a great loss to an Indian boy, and my mother taught me to cry aloud to "Wak-Chun-Koga" to restore my arrow. The ordinary way of finding a lost arrow is to put saliva in the palm of the hand, strike it with one finger of the other hand, and follow the direction in which the saliva flies. Another way is to go to the spot from which the original arrow was shot, and, keeping a careful watch, shoot another arrow in the same direction as the first, and with the same force. By these means the lost arrows are often found.

#### Indian Fasting

Fasting is a universal practise among Indians. Sometimes they go without food from four to ten days at a time. The purpose of these fasts, in which I often took part, is to gain the compassion and blessing of some spirit, in order that he might come and reveal himself to the Indian. They claim that mighty spirits have come and imparted powers and secrets to Indians which they could use all their lives in war, in the hunt, and in medicine. Any one who has such a "dream", is considered blest beyond his fellows. These "dreams" are sacred, and no man without a



"dream" can ever hope to be a war-chief or a medicine-man. I have heard many Indians call upon the "Spirit" whom he claims to have seen and heard. An Indian child pleases his parents most when he fasts, for by it, it is believed, he secures benefits far greater than they can bestow. Fasting is practised to prepare for

sun was setting, we would climb the tallest trees to see if father was coming home. We were two hungry boys, but I never had a "dream."

The joys of my childhood were at their height in the winters when grandmother came to live with us. During the summer she refused to tell us stories, for she said "the



A WINNEBAGO INDIAN BARK WIGWAM

the hard times to come; for "lean years," in times of war and sickness. Children in early childhood are made to fast, for the parents say: "When you come to where the earth is narrow (meaning hard times), where will be your dependence?" When my father went away to sell the skins he had trapped, my mother used to make my brother and me fast, telling us that we could eat when father came home. Toward evening, when the

snakes will be in their holes when snow falls." One of the unwritten laws among the Indians is that in the evening, when the young boys bring into the wigwam a fine, dry log for a winter night's fire, the old people must tell them stories. At the snow-flying, I have dragged in many a log, and as the winds roared outside and as we heard the creaking of swaying trees, have listened to my grandmother tell of mighty deeds of heroes,

of war, of animals, of nature, of "Spirits," and of her own childhood. With her stories of "Wak-Chun-Koga," the Don Quixote of Indian lore, grandmother made the winters one long laugh for me. Then there was always a test night, when one of us boys had to retell some of the stories that she had related. Every story had its particular lesson—for example, those relating to "Turtle," first son of "Ma-u-na" (Earth-Maker), were to instil courage. We used to swallow turtle-hearts to make us brave.

Soon I learned that each of us belonged to a special clan. The number of people in the tribe determine the number of families in a particular clan. There were about twelve clans among the Winnebagoes, such as the Bear Clan, the Wolf Clan, the Dog Clan, the Bird Clan, and the Buffalo Clan. I was born into the Bird Clan. When a child is named, great ceremony is observed, and the Indian's name always indicates the clan to which he belongs. "Broken Tree-Top," for example, indicates the Bird Clan. The lightning strikes a great tree on the summit of a hill, shatters it at the top, and often the whole tree is brought to the ground. The powers that struck that tree live in the air, and must, therefore, be some form of winged creatures. The name of my niece is "Aho Gē Sheen Ni Winga," meaning "Brilliant Wings."

The Bird Clan was the War Clan. My own Indian name is "Wo-Na-Xi-Lay-Hunka," meaning "War Chief," and is derived from the lightning spirits, who are believed to control the destinies of men in war. I was named for the chief among

these spirits. This Bird Clan obstructed or permitted war. The ceremony of stopping some party from going on a warpath was simple. At daybreak the Chief of the Bird Clan (if he thought the war chief too audacious or unnecessarily imperilling the young warriors), would lay his peace-pipe across the door of the one who was about to leave with the war party. The war chief, seeing the peace-pipe across his door, could not, under any circumstances, continue his hostile purposes. The powers entrusted by long custom to these clans are absolute.

#### Taken to "See Writing"

One day while we were out playing, an Indian policeman came to take my brother "to go see some writing"—a literal expression for going off to school. I wanted to go too, not because I wanted to see writing, but because I wanted to be with my brother. With many tears I persuaded my mother to let me go, and when I was about seven years of age we were taken to a non-reservation school at Genoa, Nebraska. In two years' time I had forgotten my own language, for I was thrown with Sioux, Omahas, Apaches, Pottawatomies, Ottoes, Arappahoes, and Cheyennes who could not speak Winnebago.

Upon one occasion I thought my brother acted very queerly. He took me to a room and told me to sit down and talk to my mother. I could not understand what he meant, and the more he urged the more bewildered I became. I thought that he was mocking both mother and me, and when I cried he let me go. Never did I dream that ideas could

be put on paper, carried away by trains, and, finally, come into the hands of some loved one. To talk through space to one so far away was a thing that I could not understand. Later I understood, and wrote many letters home.

There is little that I recollect about this school except that I herded sheep, flew kites, fought John Hunter, slid in winter, caught a ground-squirrel and a young crow for pets, stole grapes and cherries in summer, and once went to the hospital with a big splinter in my foot. I remember, too, that my cousin and playmate, Fred Hensley, died in the school.

After two years my people came to take us home, and we rode 100 miles from Genoa to Winnebago in a wagon. Father and I rode double on his horse, and we went over many hills on the way without ever saying a word. He could not understand me and I could not understand him, but in three weeks I got back my native tongue and have never lost it since. Not long after, the Indian police again took me to the reservation Government school, and I stayed there a number of years.

Our chief pastimes were with our ponies, bows and arrows, marbles, racing, jumping, swimming, throwing the sumach-sticks in the fall, and sliding in winter. We played marbles "for keeps," and as I became proficient in the game I won hundreds of marbles. When I won all the marbles from a boy he would buy them back with any nickels or dimes he had. In this way I always had money in my pocket.

It was at this school that the greatest event in my life took place. I

tried for a place in the school band, and was chosen for the alto part, and then for the cornet. Every "Cross Day" (Sunday) we were marched down the road to a white building with a cross on it. I en-



READY FOR A BARE-BACK HORSE RACE

joyed these marches, as we were drest up, and I had a chance to blow my cornet in the band ahead of the procession. At these meetings (Sunday-school) the teachers gave us cards with pictures on them, and would tell us about God, the Great Spirit. One dark night, when I was about thirteen years old, I was awakened, long after midnight, by an officer of the school, who told me to go downstairs, for a man wanted to see me. When I went down I found the Rev. William T. Findley, a Presbyterian minister, the same man who conducted the meetings at the white house, and who used to come sometimes to our log cabin and wigwam village in the woods near the river. On the previous "Cross Day" the lesson at the Sunday-school had been

on "Christ Before Pilate," when Pilate had been asked the difficult question as to what he would do with Jesus. My teacher, Mrs. Findley, asked each of us Indian boys to write on a piece of paper what we would

So I understood that when I took Jesus that night to be my friend, we were to stand by each other through this life and throughout the "land of the setting sun." He was to defend me, and I was to defend Him. I did not understand much else that Mr. Findley said that night, but I knew that I had entered upon a new life. The boys saw the change that came over me, and I had become what the Indians called "A Preaching Listener."

From this time came many testings of my new purpose. Because I stopt fighting, the brand of coward was placed on me. No protest came from my people, except that my brother made fun of me, and my grandmother one night told me the following pointed story:

"Years ago, wearers of the long broadcloth (Jesuit priests) came among the Crows and began to preach. In the course of time, a Crow Indian listened and became "a preaching listener." When this Crow Indian died the whole tribe gathered together in counsel to decide whether they should dress him in Indian fashion for "the land of the setting sun" or should put on him the robes of the strangers. They finally clothed him in black, like unto his white leaders, laid him on a high booth, and went up stream to hunt. In the meantime the soul of the Indian began his last travel. He soon came to a place where the road parted, one road leading to the left and the other to the right. He took the right road, and before long saw, in the distance, the glory of some great habitation like that of the lighted heavens over some great city at night. The voices that he heard indicated that they were



WHERE THE INDIAN BOY FOUND HIS GREAT FRIEND  
Rev. and Mrs. Wm. G. Findley in front of church  
(White House) at Winnebago, Nebraska

do with Jesus. My answer was that I would like to be His friend, and this led Mr. Findley to call upon me that memorable night.

We sat down upon the grass, and Mr. Findley told me, for the first time, about Jesus Christ, as one who had a real claim upon my friendship. I felt a strange constraint to accept this new spirit-friend.

Friendship-making is a meaningful and a very formal act among Indians. I knew that James Rain was my friend. We slept together, we played together, and fought for each other. On some "Cross Day" afternoons I took him to my home, and on others he took me to his home. His family was mine, and mine was his. James Rain, I love to this day.

beings like himself, and his heart leaped within him for joy. But when he came near, to his great surprize, he was told to go back with the words, "You have mistaken your road. This is the white man's heaven. Go back and take the other road." He was a white man in dress, but his Indian features betrayed him. Sad at heart, he returned to the parting of the ways, and taking the left-hand road soon heard sounds that cheered his heart even more than what he had seen on the road to the right. He recognized the Indian songs of this new gathering-place. When he hurried to join them he was, however, sent back by the herald of the place, saying: "Go back. You have mistaken your road. This is the Indian heaven." His clothes made him look like a white man. There was nothing left for the poor Indian to do but to take that road that led back to his body. As he reached the place where his body was lying the tribe returned from their hunt, and on examining his body found life was in him. An old medicine woman tended him, and when he was able to sit up he opened his mouth and told them his story. "Now," said my grandmother, "I do not command you to stop being 'a preaching listener,' but if you want to be forever a wanderer in the other world, you can continue in the road you have taken." A severe soul-struggle began, but I determined to remain true to my new Spirit Friend. When the day came that I was to be baptized, I stood up alone before all the Indians, and the preacher asked me whom we should obey first, Christ or parents and relatives, I answered, "Christ." In that answer I testified my belief in the reality of the

"Friendship." It was stronger than the desire to go to any particular place in the world beyond the grave.

In the following year my grand-



AN INDIAN BOY'S FAVORITE PASTIME

mother, my father, and my mother passed away, and "Honest John Nunn" was appointed my guardian. He lived long enough to see me started on the right road.

In the midst of great soul-loneliness there were other difficulties. There were no other "preaching listeners" in the whole school, and only one or two in the tribe. We were free to go home from the school on Sundays, and in summer the whole tribe used to gather at the "Flag-Pole" for horse racing, dancing, and other amusements. My black pony had won the quarter-mile races and taken pony prizes. In these Sunday races I had also won the small boys' foot race, and had received a roan pacer as a prize, which, according to custom, I gave to my sister. When I

became "a preaching listener," however, I had to give up this trip to the "Flag-Pole," and used to roll around in the preacher's yard all Sunday afternoon not understanding why I could not go to the "Flag-Pole" hill.

Every Sunday at the church services it was customary to pass around



WHERE THE INDIAN BOY WON THE FIGHT  
Whitney Hall, Santee Mission School, Nebraska

a basket into which the people put money. I wanted to give, too, and played harder at marbles, so that I might put a lot of money in that basket. In this way I managed to give about 85 cents every Sabbath. One day the preacher asked me where I got all the money I put in the basket, and when I replied that "I beat it from the boys," he told me that I must stop playing "for keeps" then and there. The boys all thought that I was very queer. I would not fight any more, and my marble-playing ceased. I also joined a "Band of Mercy," pledging never to kill a bird again with my arrows, or to mistreat animals. Only one or two other boys joined this band.

The Friendship I had entered upon was not a thing of a day. I read about my Friend often out of the little Testament that the preacher gave me, and often, when the dor-

mitories were vacant, I stole away alone to find out more and to gather new strength. In the midst of the unpleasant loneliness there came to me more than a complement of deep joy.

After a time the preacher persuaded eight of us Winnebago boys to go to Santee Mission School in northeastern Nebraska, among the Sioux, one hundred miles away from home. From Santee's heights I could see the river winding in the direction of my home; and away beyond the river stretched the prairies of South Dakota. In a week six of the Winnebago boys ran away, and a week later the other told me that he was so homesick that he could not stand it any longer. We talked together far into the night, and I tried to persuade him to stay, as winter would soon come and go, and in early spring we could return home. Finally, however, he said that he was going at daybreak. While it was yet dark we stole out of "Whitney Hall," and I walked with him a mile, carrying his black satchel. In a clump of box-elder trees we shook hands in silence. There was a fight within me, but the victory was won, and as I walked back I realized that there was a more than human power working in men.

The following summer I went home to visit, but came back to Santee for three successive years. The book that I read during this period made a profound impression upon me. It is entitled "Self-Help," by Samuel Smiles. This book led me to resolve to earn my way through school, but to stay away from Government institutions. If a school is to be measured, not by its elaborate equipment, its size and annual bud-

get, but, by its power to develop character in its students, then Santee is to be reckoned one of the great Indian schools of the country. Here my soul awoke for the first time to some appreciation of the fact that there is much to learn and much to do.

From Miss Kennedy, for many years matron of Whitney Hall, I

my youthful mind. On nearing the school railroad station I saw a lot of Indians, as I thought, and rushed through the train to greet them, but I soon found that they were Japanese going to Mount Hermon.

Five years passed before I could be graduated. I was obliged to spend one whole year on a farm in New Jersey to earn money. During these



THE MISSIONARY MOTHER AND HER ADOPTED INDIAN SON  
Mrs. Walter C. Roe, William Barnes, Jr., and Henry Roe Cloud

learned of a school in the east—"Mount Hermon," by name, founded by D. L. Moody, where the cost of board, lodging, and tuition was, at that time, \$110 a year.

#### At Mount Hermon School

Before my graduation from Santee (in 1902) I left for Mount Hermon, Massachusetts, with \$100 sewed in my undershirt to guard against the dangers of travel among white people which had been deeply imprest upon

five years I learned to pay for what I got, and, by actual struggle, came to know the value of a dollar, the meaning of toil, and something of the worth of time. As I followed a mule team all day long on the New Jersey farm I used to tack on the hump of the plow before me card after card on which I had written the Greek conjugations. In this way I mastered my Greek grammar and made good headway in Xenophon's "Anabasis." There were many difficulties

to overcome. The farmer said I was not plowing as large a section as I might, and knocked the cards from the plow. I did not know the use of many studies that I had to take, and this made the study oftentimes a drudgery. To-day, however, I am thankful for the discouragements and difficulties that came in my way, for they taught me my limitations.

There was also a brighter side in this life. I enjoyed reading and "The Old Tennent Church," and the "Journals of David Brainerd" were an inspiration to me. At school I made the "All Hermon" baseball and football teams.

#### Four Years at Yale

I entered Yale University in the fall of 1906. The night before I received final word that I had passed my examinations the Sophomores in New Haven came to haze me, and I heard my first Yale song, "Wake, Freshman, Wake." As I lay on my couch in Pierson Hall, the singing of the approaching Sophomores grew louder and louder. Soon they filled my room, and things happened that only a Yale man knows. After the ordeal was over I was "a Yale man." It was a great moment to me, when, marching through the streets, I joined with several thousand students for the first time in the cry of Aristophanes' frogs.

The most significant event of my Freshman year was my meeting Mrs. Walter C. Roe, who addressed the students one Sunday afternoon upon the subject of "American Indians." Up to this time I had not seen very many Christian Indians, but in her address she spoke of thousands of these Christians in Oklahoma and in

other parts of America. After the meeting I was introduced to Mrs. Roe by Professor Henry Wright, and she invited me to come to Oklahoma to see the Christian Indians there. As a result I went to Oklahoma in the summer of 1907, and I found myself in the midst of many of these Christian Indians. Since then I have never felt alone. In Oklahoma I also met Dr. Walter C. Roe, and came to look upon him as a truly great man. He was rather spare in his body, with an open, strong, eager face. He was fearless, clear-headed, profoundly spiritual, and always impressed me as a man whose soul was in line with the great movements of God. He labored against tremendous physical odds, yet he led an overflowing life of service for the Indian race.

Dr. and Mrs. Roe had had a son who had died in early infancy, and who, if he had lived, would have been about my age. After some time they decided to adopt me as their son, and I took their name. From that time Dr. Roe was the steady and wise counselor, and Mrs. Roe gave my life and thoughts the upward look. At college, when a multitude of ideas throng the mind and make a true perspective of life difficult, a young man greatly needs the steadying power of some true and wise counselor.

During my years at Yale I paid my way by waiting on table, taking tickets at the great games, selling Indian relics, working out by the day, by monitorships, and by canvassing over a good part of Connecticut. During these trips, when I appeared at people's doors, they told me of the arrow-heads they had found around their homes, but they were not ready



to buy the civilized article I offered for sale. Upon one occasion, when a friend and I had utterly failed, I persuaded a woman to leave her milking to him while I went with her into the house, and there I made the only sale for the entire day. That evening I seemed to see the sun rise in the sunset.

Some years before another "preaching listener" and I had made two marks in the earth between us to record a vow. In this way Indians called the earth to witness in the belief that should one of the parties to the vow prove unfaithful, the other would know it the instant the apostate's foot touched the earth, wherever he might be. My companion and I had vowed that we would go to school and learn all we could about our "New Friend," and would then come back to tell our people. True to this vow I went from Yale to Oberlin Seminary, where I found true scholarship, earnestness, and enthusiasm for the work of the ministry. Many invitations began to come to me to speak on behalf of the Indian cause, and as Ohio was too far away to respond to those from New England, I left Oberlin and went to Auburn, where I was graduated two years later. At my ordination, Dr. James Riggs said truly that the white race had given me the best that it had to give.

On the shores of Owasco lake, near Auburn, I pondered over the whole question of the welfare of my race. What seemed sacrifices to me a few years ago I have discovered to

be only stepping-stones into a vastly richer, fuller life. I have found that if the Indian is to live he must have something deeper than what mere civilization can give him. Each Indian boy and girl must have the Christian motive for life, and the implanting of this motive and ideal is the most necessary constructive work in Indian education.

Dr. Walter Roe saw the need of establishing an inter-denominational Christian school, for the purpose of training Indian Christian leaders from all the tribes, but he died when he had only taken the first step. My life is now committed to the carrying forward of this enterprise. Christian education is the great need of the Indians to-day, and as Senator Hollis has said, "An education achieved at some sacrifice is more valuable than one acquired through charity." To this work of the Christian education of my people I have consecrated my life, and to its successful accomplishment I look forward with great hope.

In writing the above I have violated one of the strictest moral codes of the Indians, by which no youth is allowed to speak in counsel before men who carry more weight of years. I should have waited until I had at least the dignity of one gray hair on my head before addressing any people, but have yielded to the urgent request of the editor of this magazine and in the hope that some other "preaching listener" may be encouraged on The Way.—H. R. C.

***"Redeeming the red man is a more hopeful and also a more interesting process than rifling him."***

ERNEST McAFEE

# Some Things Missions Have Done

They have made the name of Christ the best-known name in the world.

They are proclaiming the Gospel in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,644,170.

They have created a great system of Christian schools and colleges, having a present enrolment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into 500 languages and dialects, distributing last year alone 9,272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, Melanesia, and other island groups from cannibals to civilized beings.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that the nation bids fair to become Christianized within a generation.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the remaining strongholds of Islam and paganism. Such considerations as these should convince the people of our churches that we are indeed living in a new era of missionary work and that the hour of Christianity has struck for the non-Christian world.

# The Diet for a Sick Church

BY REV. JAMES I. VANCE, D.D., LL.D., NASHVILLE, TENNESSEE

Pastor of the First Presbyterian Church, Nashville; Chairman of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States



MORE churches die of dry rot than of heresy. More churches become infirm through misdirected efforts than from overwork.

More churches rust out than wear out. When the funeral of a church is held—and such mournful obsequies must sometimes be performed—a careful canvass of the situation will discover the fact that it was not poor preaching, or a bad neighborhood, or the removal of wealthy members, that accomplished the decrease. The church sickened and *died from malnutrition.*

There are churches that feed on food which does not nourish. Their hunger is appeased. They are not conscious that they need anything. But they are slowly starving, and, unless the diet is changed, their doom is sealed.

## The Value of the Church

It is a public calamity when a church gets on the sick list, for the church is the saving agency of society. Its business is to look after people, and to lend a helping hand to every movement which makes for human betterment. The public does not exist for church welfare, but the church is for public welfare.

The church is the social dynamo. Its business is to start and keep going all kinds of good enterprises. All benevolent and philanthropic

work trek back to the church for their inspiration, initiative, and maintenance. It is a significant fact that there has never been a hospital in any country until Christianity had entered that country. If the support given, as the output of influences generated by Christian ideals and impulses, were withdrawn, humanitarian work in the world would be hopelessly crippled.

The product of the church is redeemed men and women, and its business is to give to these a motive big enough to drive life uphill. Social redemption can come only as a result of the redemption of social units, and so the work of the church in personal regeneration lies at the very foundation of any scheme for a social millenium. We can never have a sanitary world as long as the sources of life in the human heart are uncleansed.

The church is the divine instrument for the establishment of the Kingdom, the one piece of machinery which God has set up in the world to bring to pass the civilization that is to last forever. The state is important, but the church is more important. The state may be infirm or despotic, but if the church remain loyal to its mission, and faithfully and fearlessly discharge its ministry, the day will come when society will build a new state on the ruins of the old. But if within a sound state there rots a de-

cadent and decaying church, society's life is fouled at its sources.

It becomes, therefore, of first importance to all human interests that the church maintain a vigorous life.

#### When Is the Church Sick?

A church in a poor state of health is usually absorbed in its own troubles. Like most sick people, it is self-centred. Its daily round is a recital of its aches and pains, its moods and temperatures. But the trouble a sick church is to itself is the smallest part of the disaster. A sick church is a social infirmity. Many of the troubles in the family, in the school, in business, in government, originate in the failure of the church to maintain a vigorous life.

Often the explanation of the increase in crime, frequency of divorce, political corruption, commercial dishonesty, Sabbath profanation, lawlessness, social impurity, and other evils, is to be found in the fact that the church has lost its power. It has become formal and ineffective. To be sure, it is not fair to unload on the church the blame for all that is bad. Original sin is still an orthodox explanation. But if the church is entitled to the high place it claims as the divine instrument for the establishment of the Kingdom, it must shoulder the blame when the machine breaks down and fails to do the work.

Some frosty morning the water fails to run from your faucet. You will probably find the trouble in a sick water-pipe. It is not that the springs in the hills have run dry. It is not that the river has ceased to flow, nor that the reservoir is empty.

It is merely that the line whose business it is to carry the water into your house has ceased to perform its functions.

A great war flames in Europe, and cheap thinkers say Christianity has failed. It would be more accurate to say that Christianity's instrument for conveying the will and life of God to men has failed to perform its function in such a way as to prevent war. The church is sick. It has not possessed sufficient vigor to control the situation. It has been overrun by the militarists. It has been ridden down by the war spirit. It has been sent to the rear, where all the sick and infirm belong. It is not in control, and the reason it is not in control is that it has lost its power. It has lost its power because it is a sick church, or it is a sick church because it has lost its power. In either case, it has become a public calamity. Instead of conquering the world and saving society, it needs a nurse.

Is not this the condition of many a church, not only in Europe, but in other countries as well? There are churches that are not saving the town; they are on the town. Instead of being a municipal asset, they are a municipal liability. They must be taken care of. Instead of living, they are barely existing. Their horizon is bounded by their own needs, and their sympathies are exhausted with their own distresses. They regard themselves as the end of Christianity, and not as means to the end. They are churches all of whose aspirations and activities end in themselves, and whose plight is sufficiently described by Isaiah when he said: "The whole head is sick, and the whole heart is faint."

### The Symptoms of Sickness

The symptoms of a sick church are easily recognizable.

1. Loss of appetite is one of the first disorders to appear. There is no eagerness to hear God's word expounded. Bible preaching fails to draw. Church attendance falls off. The preacher faces great spaces of empty pews, which yawn discouragingly and depressingly at him when he rises to deliver his message. He wonders what is wrong with himself, and he may well wonder, for he may be in a measure responsible for the situation. The disgrace of a church dying on his hands torments him. In his despair he resorts to anything to draw a crowd. He preaches on freak topics. He advertises extensively. He competes with the newspapers in the discussion of current events, and with the picture-shows and concert halls in his efforts to attract a crowd. For a while he succeeds, but soon his novelties grow stale, and he must invent something more highly flavored or lose his crowd. For they are still suffering from a loss of appetite for divine truth. It is still a sick church.

2. Loss of appetite is followed by anemia. The blood is thin, and the circulation is poor. People call it a cold church. The charge is made that it is unsociable and exclusive. An impression gets abroad that it does not care for poor people, for working men, or for anybody who is unable to add to either the social or the financial assets of the organization. People who attend the services of such a church are not disposed to repeat the experience. They find nothing there to attract them. The church lacks magnetism, and its services are without inspiration. The

ungodly speak of it as an ecclesiastical refrigerator. The trouble, however, is not that the church wishes to be frosty and exclusive. The trouble is that the church is sick, and its heart action is bad.

3. It is not long until various functions of the body ecclesiastic get out of order. The extremities grow cold, the limbs suffer from a numbness, digestion is poor, respiration is bad. The minister appeals for workers, but there is no response. He goes to his pulpit white hot, but no sooner is he there than he begins to feel cold currents blowing from somewhere, and when he finishes, he feels as if he had been in an ice-pack. His people have lost their responsiveness, for the church is seriously ill.

4. Aches and pains are felt. Tumors and eruptions appear. Complaints and petty jealousies arise. Some of the brethren feel that they have not been duly consulted. The pastor's aid becomes the pastor's anxiety. The good women have a serious difference as to how the work of the Lord should be done. There are dissensions and divisions. Schism impends, and a split is imminent. And this is the church to which the Lord says: "Let brotherly love continue." But the church has grown peevish and fretful and discontented. It is not so much a church with a Gospel as a church with a grievance. Instead of blessing, it pesters the community. It insists on being noticed, and so far from "laying down its life for the brethren," is quick to take offense at the slightest indication of a failure to treat it with reverence.

Soon a condition of general debility ensues. The church has ceased

to think of its mission. *It thinks now not of saving the world, but of saving itself.* Its annual reports are regarded as eminently satisfactory if it can say that it is "holding its own." It has long since given up the idea that it is an army in the field for conquest, and has fallen back on the claim that it is a veteran deserving a place on the pension list. It would like to be endowed, to have an income derived from the graveyard rather than from the benefactions of living saints. It groans over changed conditions, and has grown discouraged and pessimistic. It seems powerless to plan and impotent to execute any forward movement. It lacks faith and hope and love. It is disenchanted of its task, and nervous about the Almighty.

It is a sick church, and it needs a nurse.

What is such a church good for? It is good for nothing unless it can be cured. There is no particular merit in an aggregation of folks calling themselves a church and going through the forms of religion, but sterile and useless when the mission of the church is presented.

A church that has ceased to be of value to society has no claim to either the sympathy or support of society. A sick church is without market value.

#### A Diagnosis

With these symptoms, which are all too common, and which every pastor will recognize as having come under his observation from time to time, how shall we diagnose the disease? What, precisely, is the real trouble with a sick church?

It has lost its power, the one thing the Lord promised it should

have. Christ's supreme gift to His Church is the Holy Spirit. He bade them tarry at Jerusalem until Pentecost, when the endowment came.

Christ has not promised His church influence, but *power*. The two are very different. A church may have great influence, and be without spiritual power. It may be rich and increased in goods, and have need of nothing, but be utterly powerless to achieve spiritual results. It may possess numbers and wealth and social prominence, and still be a very sick church.

Health is the best foe of sickness in the human body. Physicians are finding that physical vigor beats drugs in the battle with disease. When the vigor of the body gets below par, and the activities become sluggish, disease finds it easy to make inroads on the system. The best way for a man to avoid sickness is to "keep fit."

The same thing is true of a church, and a church is fit only when it is in possession of spiritual power. What vigor is to the human body, power is to the body of Christ. A church without power is a disqualified church. A church that is not in constant and unbroken fellowship with the Spirit of God is susceptible to all kinds of spiritual contagions and diseases.

The fundamental trouble with a sick church is, therefore, not to be sought in the character of the neighborhood in which it is located, nor in the station of the people who compose its pewholders, nor in the shabbiness of the structure in which it worships, nor in the dryness of the sermons to which it must listen, nor in the exceeding sinfulness of sin in the hearts of the worldlings who

decline to be charmed by its holy dirge. The trouble with a sick church is discovered in the fact that it is a church without spiritual assets. A street-car line without a power-plant will never carry passengers; and a church without living connection with the divine dynamic will never save a soul.

A church without power may seem to grow, but its growth is merely fatty degeneration. It may have a kind of generosity, but its generosity is only a back-handed way of feeding itself. If you ask it for money to fresco the church or purchase a new organ, the response will be lavish; but if you ask it for money to clean up a slum or send out a missionary, the response will be a "frost."

The trouble is, the sick church is not interested in spiritual things, and its malady is that it is without a Pentecost.

If this be a correct diagnosis based on the symptoms which show themselves in a sick church, what is the cure?

#### **What Is the Remedy?**

If the church is really living, and not dead, the remedy for its stagnation and coldness and lack of vitality will be found in missions. The way to cure a sick, selfish church is to get it interested in the business for which it was created. The way to take the church's eyes off itself is to get it absorbed in a world campaign. The way to make it forget its own aches and pains is to stimulate its sympathies with a vision of world need. The way to quicken the pulse and thicken the blood of a sick church is to engage it in activities which call into play all the normal functions of the church. The

way to warm up a cold church is to fire it with a world passion. The way to heal the divisions of a sour and schismatic church is to unite it in a service where it has unbroken fellowship with the world Redeemer.

It is a significant fact that our Lord's promise of spiritual power and the command to world service are linked together. With one breath the risen Christ said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you," and with the next breath He said: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Is not the inference unavoidable? The secret of the acquisition of spiritual power is in the carrying out of the great commission. The church which declines to go into all the world and preach the Gospel to every creature can not claim the promise of the Holy Spirit.

The church forfeits its spiritual assets when it turns its back on its world task. Forfeiting its spiritual assets, it heads straight to the hospital and becomes a candidate for the dispensary. Refusing to be a missionary church, it divorces itself from all the conditions of vigor and health. That the relation of spiritual power and missionary activity as set forth in Christ's ascension promise is not an arbitrary one is proven by the actual experience of the Church. Many a church has been not only toned up and rejuvenated, but literally raised from the dead, by a baptism of missionary fervor. There is nothing better for the Church at home than to get it profoundly enlisted in the work abroad. A church is bound to drop its provincialism when it be-

comes really cosmopolitan. It is likely to forget its own petty aches when it becomes a tender nurse, ministering to the wounds and woes of a sin-sick world.

An old Puritan divine tells how his sympathies were taxed and his time and energies exhausted in efforts to comfort his flock. Wherever he went, it was a tale of wo. Everybody seemed to be afflicted with trials and tribulations. Finally, he heard of something called foreign missions, and he determined to try it on his congregation. He declares that it worked like magic. Lamentations ceased, trials and tribulations were forgotten, until at last, instead of his having to comfort his people, they began to comfort him.

Any pastor who really tries the missionary cure on a sick church will find that it works. It takes the church's mind off itself. It substitutes hope and expectation for introspection. It sets the machinery of the church to its legitimate work in producing spiritual results, and so saves it from grinding in on itself. It employs the energies of the church in a sane and Scriptural way, and so prevents fatty degeneration of the ecclesiastical tissues.

The Church of Christ was built for a world task. It has a world message and world resources. It confronts world need. It is summoned both from heaven and earth by a world call. It preaches a world Savior. For it to retire into anything less than a world career is, therefore, its supreme peril.

#### **The Treatment Administered**

How is the remedy which is to effect the cure to be administered?

How is a sick church to be enlisted in the missionary enterprise?

Some remedies must be taken internally. It is so with missions. *The people must be informed.* Many a church is unmissionary because the members of that church do not know any better. Their congregational information stops with first aid to the injured. Their leadership lacks missionary statesmanship. The church is out of touch with great world movements, and their piety is a backwoods product. The facts of missions must somehow be gotten into the minds and hearts and prayers of the people if the remedy is to have a chance to effect a cure. Mission-study classes must be organized. A circulating missionary library must be gotten under way. Missionary literature must be gotten into the homes of the people. There are many ways of doing it, but it must be done. There must be a definite and persistent missionary propagandum. The pastor and church-officers must promote this. In doing so, they will find that they are improving their own equipment, for they will become themselves the beneficiaries of their campaign.

It is not enough to exhort a sick man to be sound, neither will it go far to exhort a sick church to missionary enthusiasm. A fire must have fuel, and "facts are the fuel that feed the fires of missionary zeal."

The brain of the church must be packed with missionary ideas, if the blood is to be enriched with missionary corpuscles. The heart must be charged with missionary convictions, if the energies are to be occupied in missionary activities. It is



well-nigh a waste of time to take a collection for missions in a church where the people are ignorant of the progress of Christ's Kingdom in mission fields; or to preach a sermon on missions to a church whose keenest interest is pew-rents.

The start of this educational work may be a little hard, but as the people begin to learn, their interest will develop rapidly. There is no more fascinating story than this of modern missions. God's greatest miracles are these He is working under our very eyes, but there are still eyes that are holden so that they do not see.

Dr. Egbert Watson Smith, one of the Foreign Mission secretaries of the Southern Presbyterian Church, has culled from his recent mail statements of missionaries, showing the progress of the work in their respective fields. Each statement is from a different source, and represents a distinct phase of the work.

It is not possible for a Christian to come face to face with such facts as these statements reveal, and remain indifferent.

Sanitary conditions are also needed. Sunshine and good air fight disease. A sick church must be given the right atmosphere. A Christian church should live and move and have its being in a missionary atmosphere. The preacher must create this. He can do something in this direction by occasional sermons on foreign missions, but he can do far more by giving to all his sermons and prayers the missionary outlook. It is not always necessary to say the words. The attitude is the main thing. Let the preacher feel that he

is a citizen of the world at large, and he can not keep internationalism out of his message. Let him be convinced that the Bible is a missionary book, the church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth.

One thing more remains, if a thorough and permanent cure is to be effected. First, a prescription—the facts of missions; second, sanitary conditions—a missionary atmosphere; and third, exercise—missionary activities.

The gifts and energies of the church must be enlisted in the maintenance of missionary work. This should be done in a systematic way. Churches, or groups of individuals or individuals, should be encouraged to assume definite missionary obligations. The support of missionaries, or shares in a mission station, or the care of an entire station, may be undertaken. Anything is good that gets the church into action, and keeps it in action doing the right thing.

Information without activities may be as disastrous to a church as feeding without exercise to an individual. The missionary treatment for a sick church has a gymnasium as well as a breakfast-room. It has a program of work as well as a schedule of study. If both are followed, we may count on a complete recovery.

Therefore, foreign missions is as essential to the Christian as it is to the non-Christian world. It is as much the salvation of the church at home as it is the hope of lands whose torch is still unlit.



AN ILLUSTRATED MISSIONARY SERMON IN AFRICA  
The contrast between heathen and Christian Zulus at a church in Umvoto, South Africa

# The Science and Art of Missionary Preaching\*

BY REV. CORNELIUS H. PATTON, D.D., BOSTON, MASS.

Secretary of the American Board of Commissioners for Foreign Missions



EVERY morning, when I go into Boston on a train of about ten coaches, all filled with men, I see every last man buried behind a newspaper. That extraordinary spectacle can not be duplicated in any other country than America. What is the motive behind this universal newspaper reading? It can be nothing else than a craving for a knowledge of the facts of the world. In missionary addresses we should connect with that motive and recognize the importance of presenting missionary facts.

Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, express a penetrating truth on this subject, when he said: "According to my observation, the trouble with missionary sermons is that the ministers are long on exhortation and short on facts."

The American Board has secured the services of a trained journalist to take charge of the publicity work. She is successful in putting missionary facts into two hundred newspapers in such form that they are eager for them. I asked this lady what I should say to ministers about missionary preaching. She replied:

"Tell them to forget that they are ministers, to forget that they are preaching sermons, and just for once

to imagine themselves to be lawyers presenting their case, marshaling their facts gathered from all over the world, and determined to convince the jury."

It is a psychological fact that men are more convinced by facts than by arguments. They certainly are not convinced by arguments unsupported by facts. When you try to convince a man who is indifferent or opposed, it is natural for him to try to combat your views. But when you give him interesting and compelling information, he finds himself in an attitude of sympathetic attention. We have come to our greatest convictions, not as a result of some wise man's argument, or through some conscious logical process, but from the facing of the realities of life.

Where did we get our belief in God? Did anybody ever argue us into believing in our Maker? Rather we have lived among His works, and so have been compelled to faith. Where did we get our love of country? It was not because somebody reasoned that this is the best country in the world. It was because we lived here and became familiar with its attractiveness and worth. Did any one ever try to prove to us that we should love father and mother, or did their gracious presence in the home produce its own effect?

It is much the same with mission-

\*From an address given at the Ministers' Convention, Rochester, New York, December 8, 1914.

ary convictions. We grow into them by acquaintance with the facts. Demonstration is needed more than argument. We ministers do not realize how strongly we are held by the habit of developing themes, analyzing principles, and expanding texts, and how little use we make of the lawyer's art of marshaling the facts so as to compel conviction. It is a difficult and worthy feat to select, arrange, and launch a body of useful information before a modern audience, so as to win their cooperation—and there is nothing more needed in the realm of missions.

#### The Right Kind of Facts

As to the kind of facts that should be selected for addresses and sermons, we ought at first to aim at presenting *the larger aspects of missionary work*. We should deal with whole countries, sometimes with whole races, sometimes with the whole world. We stand in a position of tremendous advantage as compared with preachers of one hundred years ago. Then nothing had been achieved, and there was nothing to urge but hope and courage and a needy world. Now in the successes of one hundred years, we have a mine of information and of inspiration. There are demonstrations of the Gospel's power which our preaching can ill-afford to miss. People can be made to thrill with the recital.

Moreover, we are living to-day in a distinctly new era. Few of our people know this, and we need to inform them that during the last fifteen years the situation confronting foreign missions has changed markedly. It is now no longer a question

of making individual converts here and there, but of transforming communities, nations, races. We need to impress upon our people that the present great industrial, social, and political movements are favorable to the rapid extension of Christianity; that governments are urging and aiding missions as essential to civilization. While the old-time work of personal evangelism goes on, as it always must, it is performed to-day against a highly favorable social and national background. How many understand the significance of the great religious movement in the Chinese Empire, where a nation of 400,000,000 souls are casting away their old faiths along with their ancient forms of government and education. China as a nation is in the attitude of prospecting for a religion. How many know that in Japan the educated classes are studying the religious systems of the world, trying to make up their minds which one they shall adopt, or whether they shall invent a religion of their own?

Or turn to India: How little most people know of the mighty spiritual movement in that land! They are still thinking of India in the old terms, and do not realize that to-day the problem in India is not so much how to make converts as what to do with them after they have been made. I know of one church in India where converts have been appearing so rapidly, so many villages renouncing idolatry, caste, and all the abominations of Hinduism, that the missionary is throwing up his hands in despair, and saying "How can I handle this crowd?" He has been driven to the conclusion that he must receive only one thousand converts a year;

others must go on a waiting-list. Have you preachers told your people of these wonderful mass movements in India? If not, your people have some big news coming to them.

#### **A Reasonable Attention to Detail**

But we need particularization as well as generalization. Against the broad background should be sketched certain definite pictures of mission work—the story of an individual conversion or of a peculiar problem confronting a particular missionary. We need to see the missionary at his task. A certain amount of detail is valuable to enforce the more sweeping statements. This is of special importance when we come to realize the wide variety of interests in an audience. In nearly every congregation some are interested in geography, others care for statistics. Women are much more interested in details than are the men. The women know the names and location of many of the missionaries, and like to hear these names mentioned and to have illustrations drawn from their work. We should keep these personal interests in mind as important factors in missionary sermons.

#### **Timeliness in Missionary Preaching**

Whenever possible we should connect our addresses with current events. Missions are recognized as part of the great world movement, and nearly every piece of foreign news has its missionary significance. To-day Americans are realizing that God has a great purpose in bestowing such prosperity upon this land, that he is summoning America to a position of leadership in making Christianity known, and in establish-

ing Christ's civilization. America is discovering that she has a world-message, that by the very genius of our history we are a missionary nation. Can we conceive of a higher destiny for any people than to be brought to the front at such a time as this? Let us strike this higher patriotic note; let us show how the religious and patriotic motives combine to enforce the missionary appeal. I believe that the people in our churches will rise to the new situation, that Christian America, during the next decade, is to make herself felt in a mighty way in all non-Christian lands.

Our display of facts should also make very prominent the physical, intellectual, and spiritual needs of the non-Christian world. The ignorance of Christian people as to fundamental conditions in heathen lands is amazing. Consider the facts that nineteen hundred years after Christ more than one-half of the earth's population have no medical attendance or relief! In Boston there is a thoroughly trained physician for every three hundred of the population, and there is a bewildering array of hospitals and other institutions for the poor. There are so many hospitals in some of our American cities that they compete one with another in securing accident cases. In China, on the other hand, are areas where there is but one doctor to three million people; one million people as an exclusive field is quite the usual thing. People should know this. They should know that nineteen hundred years after Christ gave the Great Command there are millions and millions who have never heard of Christ; that there are vast areas where it is literally *news* to

state that God loves mankind. Such facts are their own argument.

#### The Use of Modern Biographies

I have rarely heard Mr. Speer deliver an address when he did not refer to four or five missionary lives that he had been studying. It makes the whole presentation human, aglow with warmth and feeling, when we connect principles and events with actual men and women. I recommend not only the classical missionary biographies, but some of the newer ones, like Horace Tracy Pitkin, Pennell of the Afghan frontier, and the Life of Dr. Cochran of Persia. These biographies are full of good material not only for missionary preaching but for ordinary preaching as well.

Speaking of facts, do not forget that you yourself are the biggest fact, or at least the biggest factor, in the sermon. Entirely apart from all the information and instruction we can give, the fact that we believe in these things heart and soul will preach the loudest of all. If the evangelization of the world becomes the central idea of our ministry, if we are making our own sacrifices in connection with this work, the people will know it and will be influenced powerfully by it.

The other day I had an experience of a man's power to transmit an impression, in a more intense form, by merely describing what he has seen and heard. When I read in the papers that two million men in our cities were out of work because of the war, the statement made something of an impression upon my mind, but it did not stir me deeply. When, however, I was in Chicago and went past a newspaper office just

as the afternoon edition was being given out, I saw the sidewalks blocked with a crowd of men, possibly one thousand in number. As the newsboys came running out, I saw those men rushing after the boys and buying the papers in feverish haste. Wondering what great event had happened, I joined the throng, and looked over some of the men's shoulders as they read. Then I saw they were not looking for *news*; they were looking for *work*. The only part of the paper which interested them was the "want" columns. They were mechanics, carpenters, masons, capable, respectable men who had come to the newspaper office in order to get the first chance at any stray job. I said to the policeman on the beat, "Are all these men out of work?" He said, "Yes, and many more." I went away with a heavy heart. That scene haunted me for days, so that I came to realize what it meant for thousands to be out of work.

The facts had made their deep impression, but let me give another stage in the experience. Upon reaching home I told my wife of the Chicago scene, and the first thing I knew she was wiping tears out of her eyes, and I knew that her woman's heart had been stirred as even mine had not been. Do you not see what this means? *The preacher is between the people and the facts.* If he is moved, the people will be moved as well. I maintain that the preacher is pretty much the whole thing in this matter of converting the Church to missions.

#### The Best Missionary Sermon

The finest missionary address I ever heard was not by a missionary, or a secretary, or a preacher; it was

by a Zulu chief in Natal. I will give it verbatim, for it has the virtue of brevity, but first I must give the background for the speech, in order that you may realize the impression it made upon me. A few days after my arrival in Natal I was conducted by Rev. F. B. Bridgman to Umvoti, an out-station. The people had been waiting several hours for us in the big stone church, so that the missionary took me at once by the back door to the platform. Suddenly I found myself looking out upon a large audience of Christian Zulus. I had heard much of the Zulus as being more fierce and warlike than any other tribe, and I knew that they had caused the British Government no end of trouble. In the early days people pointed fingers of scorn at the American missionaries, and called them fools for thinking they could ever convert a Zulu, so that I was anxious to see the results of the work with my own eyes. There before me in that audience was the answer. There were possibly seven hundred people, the men on one side of the center aisle, the women on the other. The men were clothed in full suits of clothes, with collars and cuffs and occasionally neckties; the women were neatly gowned in calico. The whole audience suggested prosperity, thrift, intelligence, and character.

While I was admiring the scene, and thinking what a fine demonstration it was, my eyes dropt to the front seats, and there I saw a line of the nakedest, dirtiest savages I had met anywhere in Africa. I was amazed, and said to myself: "What brought these creatures here? How did they get the courage to come in with these well-drest people?" The

men were quite nude but for a fringe of monkey-tails about their waists. They wore huge head-dresses of feathers, and each man carried a spear and a shield. They certainly did look wild. And the women! How can I make you see those women? Their hair was plastered thick with red clay and grease and hung in strings to the level of the tip of the nose. You could see their eyes peering out through these slimy appendages, like French poodles. For decency's sake they had thrown a cloth about their bodies, but had first rubbed the cloth in the same red clay and grease. They were a sight to behold. They were of the earth, earthy, and looked as if they had just been created by being pushed up through the mud.

While I was wondering at the presence of these people, the Christian Zulu chief came forward, drest in a fine frock coat and all the panoply of civilization, even to the necktie pin. He had been delegated to make the address of welcome, and had brought in these raw heathen that they might serve as his text. He was going to show this man from America a thing or two. Turning to the heathen men he said in a stern voice of command, "Stand up"; and up they stood like a row of soldiers. Then he turned to the women and said, in stentorian tones, "Stand up"; and up they got. Then came his convincing missionary sermon. He turned to me and said:

"Mfundisi (teacher), take a good look at these people."

And I did. I took them all in—through more than one of my senses. The chief continued:

"These are heathen, as you see,

just like the wild beasts. And, Mfundisi, we want you to know that all of us people (here he swept his arm across the audience in a very dramatic way) were once just like that, just like the wild beasts, until Mr. and Mrs. Grout came here to live among us. Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to the Board for sending us these friends to help us. And, Mfundisi, when you go back to your country over the seas, we want you to tell your people about this change, and let them know that we are grateful."

Then I broke in and said: "Chief, stop right there. I want to say that if I could take you with me to America, and you could take this row of

raw heathen just as they are, and could visit our churches and have these heathen sit in the front pews, and then stand up while you made this same speech, you would convert every last remaining unbeliever in foreign missions."

Such a demonstration is absolute; it is complete; there is not another word to be said on the subject; it stares you in the face; it smites your conscience; it loosens your purse.

Does the speech of the Zulu chief convey any lesson to us? Let our missionary sermons be in the nature of demonstrations—a showing of the facts, the glorious facts of our conquering Christ. If we have not seen the facts we can read of them; we can become possessed by them; we can thrill our people by their recital.

#### THE CHURCH AND THE WAR

We hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?—ROBERT E. SPEER.



# A Kansas "Cruse of Ointment"

## THE STORY OF A GIFT TO THE LEPERS

BY WILLIAM M. DANNER, CAMBRIDGE, MASS.

Secretary of the American Committee of the Mission to Lepers



*WIFE and I are about to sell our farm, and want to help your work. If you will send us your correct address, we would like to make a gift to your Society for the Lepers.*

Thus ran a letter that was received a few years ago at the Edinburgh office of the Mission to Lepers. It was postmarked at a small town in Kansas, U. S. A., and came from a farmer with a German name. The Secretary forwarded the desired information, expecting that a few dollars might come from some one whose heart had been touched by the lepers' needs. No one connected with the mission had ever heard of the farmer or his wife; but a surprize awaited them, for not long after a check came for \$7,500, and the check was genuine. Every year since there have come added gifts of \$100 or \$200 prompted by the same generous impulse and sympathy for the work.

A request came to me from the Edinburgh office, asking that when convenient I would call on the Kansas farmer and his wife and tell them a little more of the work, and express appreciation for their generous support. Last year an opportunity came during a tour through the South and West. Arrangements were made with the Methodist minister of the little Kansas town for me to speak in his church on a Sunday evening,

and I determined to look up our generous friends.

Imagine my surprize, on reaching the town, to learn that the Methodist minister had never heard of Mr. and Mrs. P. D—. Inquiry among several members of his church brought no more enlightenment. We called on the Dean of the Mennonite College, and after four fruitless telephone calls on people who knew a number of D—'s, but no P. D—, the fifth man gave us the desired information. Following his directions I walked, with the Methodist minister and the Dean of the College, to the edge of the village, and there stopt in front of a small frame cottage. It was a very modest little four-roomed house that could not have cost more than \$700. The blinds were drawn, but the Dean knocked at the door. After repeated knocks, the door was opened by a pleasant-faced old German, with hair and beard as white as snow. He stood in the doorway, greeting us with a pleasant smile, and awaited a statement as to our mission.

The Dean explained to him in German that we came from the Mission to Lepers. Immediately the door was pushed wide open, and without having spoken a word he smilingly pointed toward the kitchen. As I passed through the front room I made a quick inventory of the furniture. Luxury was evidently a stranger to that home, and there was not

even any intimation of comfort. If the furniture had been offered at auction the first bid would have been about 25 cents for the lot.

When we reached the kitchen we found the wife, a plainly clad little German woman, whose hands and face gave evidence of years of sturdy toil. On her neck was an unsightly swelling, perhaps a goiter, which caused her head to lean over on her shoulder. The marks of patient suffering were plainly visible. On being introduced to us she shook hands, and in the process we made practical acquaintance with the "horny hands of toil." She skirmished through the three other rooms of the cottage and managed to find five straight-backed kitchen chairs of the plainest type. On these the three guests and the two old people sat down for the interview that followed. I could only gaze in wonder as I thought of the thousands of dollars that these two old people had given to help the lepers. In a few moments we learned that the husband had been paralyzed in speech some years before, and could not speak a word. From his cheerful smile and nods of approval, however, it was clearly evident that he was in hearty sympathy with all that had been done.

After we had exchanged friendly greetings and had engaged in a bit of general conversation, I asked our interpreter to express as fully and strongly as possible the appreciation of the officers of the society for the generous support they had given to the lepers' work, and to assure them that the lepers also were deeply grateful for the help they had received.

The interpreter took some time to

make this plain to the old lady, who received the expressions of gratitude with apparent indifference. The husband smiled and nodded, meanwhile, to show that he quite understood everything. After the wife had said a few words to him, and had received another nod of approval, she turned to the interpreter and in a few words quickly spoken in German, with apparent indifference, ended all that she seemed to wish to say. Then, resting her face on her hand, she looked down at the floor, as if to say, "Do not bother me any more with the subject." Her words were uttered so brusquely that I almost feared that they were in some way displeased by my message. Then the interpreter turned and translated to me, "Mr. Danner must not come here to thank us for what we have done. It was God who put it in our hearts to help the lepers. Go and thank Him, for all the glory belongs to Him. We have been very glad to help the work."

There was nothing more to be said. The fine old couple, like Mary of old, sought no further recognition of the costly gifts they had made to their Lord.

Finally, after we had knelt in prayer, and the Dean of the College had led audibly, the interview closed. In clasping hands as we said "Good-by," we could only think of these two aged and infirm Christians as true disciples who were meeting the test of love by seeking not their own welfare but the comfort and salvation of their less fortunate brothers and sisters. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."



A CAMEL CORPS OF SOLDIERS IN OMAN, ARABIA

## War and Missions in the Persian Gulf\*

BY REV. EDWIN E. CALVERLEY, KUWEIT, ARABIA  
Missionary of the Reformed Church in America



THE mission stations in Arabia are far apart and, except those in Turkish Arabia, are under different native governments, with the British superintending their foreign relations.

At Muskat, where five missionaries are carrying on evangelistic and medical work, the government consists of a ruler, Sayid Taymur, whose title is Sultan of Muskat and Oman. His actual power extends only over Muskat and its environs, and is in

reality maintained by British troops from India. The whole province of Oman has been in revolt for three years, chiefly because the British Government has been insisting that the gun traffic cease. This traffic has been a source of much profit, both to the Sultan and to the Arabs of Oman, who could buy guns in Muskat and sell them at a high price to Persians and others. They would then be smuggled across the Gulf through Persia and Beluchistan and sold to the tribes on both sides of the Indian frontier. The British were ready to

\* Missionary work in the Persian Gulf is maintained by the Arabian Mission of the Reformed Church in America and by the Turkish-Arabia Mission of the Church Missionary Society. The former has stations on the western side of the Gulf at Muskat, Bahrein, Kuwait, and Busrah. The British Turkish-Arabia Mission is at Bagdad, with an out-station at Mosul. On the eastern side of the Gulf there are no mission stations, and 1,200 miles of Persian coast still await missionary occupation.—E. E. C.



A MISSIONARY CLINIC AT KUWEIT, ON THE PERSIAN GULF

recompense the Sultan of Muscat for the loss of the trade, but only after pressure was brought to bear did he agree to second their endeavors to stop the traffic at its base. The merchants and others whose risky but profitable livelihood was interfered with, consequently broke away from their allegiance to the Sultan, and refused to pay their regular tribute.

The association of the Sultan with the British allowed the rebels to give a religious character to their uprising, and they chose an *Imam*, or leader, who preached a *jihad*, or religious warfare. This Imam played upon the prejudices and superstitions of the people, and even promised to turn the projectiles of the English weapons into water, so that they could harm no one. Town after town joined in the revolt, until only Muskat and Matrah remained loyal

to the Sultan. These towns were threatened by such a large body of rebels that the British increased their original contingent of 200 Sepoys to 700, and drew a cordon around the two towns for their protection. This indicates that the revolt has proved of more than ordinary importance.

In January the Arabs descended upon the towns, and were only driven off after 500 of their number had been killed. The missionaries, whose homes are outside the city walls, removed to the British Consulate during the attack, and so were safe.

The British officials claim that the revolt has been maintained by German interests, and report that they have discovered a German merchant at Bahrein who has been supplying the rebels with funds for a Moslem uprising.

Missionary work could not be ex-

pected to flourish in the conditions described. Only the medical missionary was able to do any touring. The out-station at Nakh1, in the heart of Oman, has been unvisited for some time. In Muskat the unsettled state of affairs has had an unfavorable effect on both school and Bible-shop work, but the dispensaries at Muskat and Matrah are kept busy.

Bahrein, the famous pearling center, has felt the influence of the European war less than the other stations in the Gulf. The people receive their information about the war chiefly from Indian and Egyptian sources, which are mainly pro-British, so that there has been little interference with missionary work. The hospital has been full, and the patients and others have provided large audiences for the

preaching services. The work among the women has been especially encouraging.

The Bahrein doctor has also made a very successful tour to Katif, on the mainland, in a region that until two years ago was under Turkish authority, and practically closed to all Westerners. Since Abd el Azib bin Saud, the Emir of Central Arabia, took the province of El Hassa, it is being opened by persistent and tactful efforts. There is every prospect that the province can be occupied as soon as the mission can secure the necessary workers.

When the European war broke out, Kuwait was a subject of much negotiation between London, Constantinople, and Berlin, since it has often been mentioned as a terminus of the



A SCENE IN THE KUWEIT BIBLE SHOP, ARABIA

Bagdad Railway. As the sources of news in Kuwait have been Turkish there has been considerable sympathy with the Germans. But the ruler, Sheikh Mubarak, whose title is now Sultan of Kuwait, is thoroughly pro-British, and recently gave over \$15,000 to the Red Cross Ambulance Society. He is so strong in his rule, that nothing hostile to the Allies was ever done.

The absence of hostility toward the British, who are the chief foreigners of the Gulf, helps the missionaries, since peace and good will favor their activities.

Busrah is the mission that has suffered most from the war; but it has had less to endure than some other missions in Turkey and in Persia. The missionaries were not compelled to leave their station, altho there were anxious times when they wondered whether it would not be wiser to leave. Before Turkey entered the war the authorities started to mobilize troops and to requisition coal and other supplies belonging to their own subjects and to foreigners. The British consul ordered all British shipping to move to Persian waters at Muhammarah, and when the Turks announced that they were going to take over the British post-office the British ceased their mail service to Busrah. Later, all the British who could left for Muhammarah, and when war was finally declared the four American missionaries joined the Turkish Red Crescent Society.

The southern portion of Central Arabia, under Emir Abdul Aziz, was formerly occupied by Turkish troops, but has for some years been administered by the Emir for Constantinople. When Turkey joined in the conflict,

she sent an envoy to the Emir to secure the assistance of his wild Bedouin against the British, but the Emir had already sent to ask the British how he could be of assistance to them.

No missionary work has yet been done in Central Arabia, but it is believed that the time is at hand when missionaries may enter there.

The chief activity in the Persian Gulf is pearl-fishing, and when the war started the market for pearls closed. Many of those engaged in the business continued their operations, but they only sank more of their capital in what yielded little or nothing. Around Busrah the Turkish mobilization also prevented the full harvesting of the dates and brought financial hardship to many. The situation in the Gulf is so serious that the British Government prepared to undertake relief measures for the needy, and the missionaries have also increased their methods of service.

After the Turks took over the post-office at Busrah, the missionaries were unable to receive their usual remittances and found themselves in straitened circumstances, and funds were only procured for them by cable through the American consulate at Bagdad.

In spite of difficulties the missionaries met in Muskat and celebrated the twenty-fifth anniversary of the founding of the Arabian Mission. They express the belief that never before were the prospects for their work among the Moslems of Arabia so encouraging, and asked for six new missionaries and increased funds to meet their growing responsibilities and opportunities.

# Why Be Interested in Missions?\*

BY MR. GEORGE INNES, PHILADELPHIA, PA.  
Honorary Secretary of the Cairo University



HERE are six reasons that I would like to mention, briefly, among the many that could be given, why one would choose to be directly and deeply interested in missions.

The first is that missions offer to one the greatest opportunity presented by any line of work for life. I do not think there is any enterprise in which a human being could engage that is capable of taking a man's talents and gifts and of expanding them as far as missionary work.

The second reason is that missions present the greatest difficulties of any enterprise, and so make one who is able to endure them, more rugged than he otherwise would be. The tremendous difficulties themselves give a charm to the work.

The third reason is the hopelessness of the task. A few years ago I traveled from mission field to mission field, marveling that any one had any hope of success, because I could see no good evidence that those lands would ever become Christian. When I spoke of this to a missionary who had spent sixty years in China, he answered: "It is true that, humanly speaking, there is no hope." There are other Christian enterprises that seem to hold out reasonable expectations of success, for the human mind can see how to attain the end in

view. But one can not go into the heathen lands and come to any such conclusions by any human process. The very apparent hopelessness of the thing shows that we must be identified with a supernatural task.

Another reason is the extreme dangers of the task. It is hazardous to life; it is hazardous to one's family; it is hazardous to one's mind. But every undertaking is dangerous. The man in business is in constant danger. He is held in the constant grip of the nightmare that he may fail, that some day the thing may take a turn and slip away. The fear is not merely that he will lose money, but that his life will be a failure.

In this missionary enterprise, we have a guaranty that it will be dangerous from the start. When a man goes away to war, he knows that the chances are that he will lose his life. But to find a man wounded in the trenches is very different from finding a man wounded in his office. No explanation is necessary from the trenches, but an explanation may be necessary in the ordinary walks of life. If you lose your money for the glory of your country you are in a different position than if you lose it in the wheat-pit. Therefore, the very hazard of the missionary business is one of the greatest reasons why one is eager to undertake it.

A fifth reason is that it constitutes the most hopeful instrument for lifting one above self, of submerging

\* From an address at the meeting of the American Christian Literature Society for Moslems, January 29th, in the home of Mr. and Mrs. E. E. Olcott, New York.

ambition. Napoleon was a great man—or what might be called “near-great.” He failed of being a great man because he could not rise above himself. He was not engaged in a big enough enterprise, or he might have succeeded. The missionary task practically guarantees that a man will rise above selfish ambition. I do not believe that a life spent continuously in the missionary enterprise in a heathen land can fail to accomplish it. One can not engage in the missionary enterprise without having conditions come up from time to time that make one say: “I will give everything to have this go.” I do not mean it is always the wisest thing to dispossess one’s self of all he has. As a matter of fact, it seldom is; but it is a mighty achievement to be willing to do it.

The sixth reason that I would give is that the task, being so difficult and so hazardous, means that you must live a life with Christ. You must pray or you will give up the work. Without Him you can not achieve anything. If a man has really given his heart to Christ, and is convinced that there is an enterprise that requires that he be a man of prayer, I think that he must ultimately undertake it.

What do I mean by that? There are men in all classes who pray. Some men who are not Christians pray, and nearly all Christians pray at times. But I mean more than that. Some years ago when I was in Scotland, my parents’ native land, I stopt for a time in Glasgow, my mother’s birthplace. While there I wrote to the only relative of my father whom I knew, who lived up in the Highlands, and told him that

I was coming up to see them. I did not care very much about seeing him, for when he lived with us in Iowa, when I was a boy, he was such an austere man that the recollection did not bring much pleasure to my mind. But I went up there, and found that he lived about six miles out from the little town. With my little boy I drove out there, and finally stopt at the door of a little stone farm house. We rapped at the door, and my father’s cousin greeted me. Then we went in and sat down together; but there was not much fellowship. When we had gathered corn together in Iowa for six weeks he spoke to me only twice during that time—and then he scolded me. That little old Scotch house had probably not changed much in generations. There were only two rooms, one at one end of the house was called the “butt,” the other room at the other end was called the “ben.” There were great flagstones for the floor, and there was a large, open fireplace in which they had burned peat until the creosote hung down like stalactites. It was a cold day in the latter part of December, and there was only a little piece of peat about the size of a potato smoking in the fireplace. My father’s cousin said, “Come up to the fire and get warm.” There was just about enough fire to make you hot by provoking you to anger.

He said, “I am glad you came out.”

“Yes, I am glad I came out,” I replied—and I was, because I could go home and say that I had seen my father’s relative—but I might also have said, “I will be glad when I can go away.”

“Well, can’t you stay? Why didn’t



you bring your wife out? Where is she?"

"Oh," I replied, "she is at the vil- lage, but it is cold and we have a little child that it would not do to bring. Besides, we have not very much time. We go to Egypt pretty soon." It was ten days before we had to sail, but I did not say any- thing about that.

We talked on for a while until the men came in from the fields. The wife got a big pot of potatoes and a pot of kale, and the men took their great horn spoons and went to eating. They did not even invite us to sit down with them. "Well," I said to myself, "this is hospitality." But by and by the food was cleared away. The wife and her husband had not eaten.

After the men had returned to the field, they said, "Weel, Gordie, come awa this wie," and they led us through a door into a room at the other end of the house. There they had prepared a meal that I did not know anything about. There was a stove in this room, and it was warm. There was linen on the table. They

had gone down into their treasures, and gathered up all the heirlooms of generations to decorate that table. We sat there all the afternoon, and they brought the old Bible and we prayed together. Then when they said, "We do wish your wife had come," I said, "I really wish so, too; and perhaps she may, for in the livery where I hired the trap to-day I noticed a closed carriage."

The next day my wife and I drove out, and sat there all day long talk- ing over relationships of the family. We rehearsed all the choice stories of the family, about those who were far away and those who had passed beyond. We spent one of the most delightful days of my whole life.

Now, you and I, in the ordinary forms of Christian work, have come into relationship with Christ, and we want to go away into the inner cham- ber and spend our days and nights with Him. We must have this fel- lowship of the inner chamber with Christ normally every day. Of all enterprises I know, missionary work is most likely to bring us into this intimate relationship with our Lord.

### CHOOSE YE THIS DAY

Three little words set forth the way  
Which leads to Zion Hill,  
And form three steps from earth to  
heaven—  
"I ought," "I can," "I will."

"I ought"—'tis here that *conscience*  
speaks—  
God's voice within the heart—  
Points out the right, detects the wrong,  
And shows where pathways part.

"Choose then this day whom ye will  
serve,"  
Our Leader summons still;  
Let each young voice make glad re-  
sponse—

"I ought," "I can," "I will."  
—*Life and Work.*

"I can"—this is the word of *faith*,  
With eyes on Jesus' face,  
Sure that when duty says "thou shalt,"  
God gives the needed grace.

"I will"—mark now the word of *choice*  
Which angels wait to hear;  
For a willing God meets a willing soul,  
And brings salvation near.

# What Were the Apostles?\*

## A MISSIONARY BIBLE-READING

BY MR. GEORGE J. WILLIAMS



THE word "missionary" is the Latin equivalent for the Greek "apostle," both words denoting "one who is sent." If we substitute the word "missionary" for "apostle" wherever it is used in the Gospels and Epistles, what a different meaning would be brought out in some familiar passages. For example, if we read: "He chose twelve whom He named missionaries."

"He sat down and the twelve missionaries with Him."

"I am the least of the missionaries that am not meet to be called a missionary." (St. Paul, 1 Cor. 15:19.)

"That ye may be mindful of the commandment of us the missionaries of the Lord and Savior." (2 Peter 3:2.)

What different associations would the expression "apostolic succession" suggest if we read it "missionary succession." It is doubtless true that the meaning of both words is different today from that which they conveyed when the original words were first used by the writers of the New Testament, but we believe that the substitution of the word missionary for apostle recalls important truths which have been forgotten, and brings us nearer to a true understanding of the original expression. At the same time it helps to remind us of the high apostolic dignity which attaches to the office of every Christian missionary.

The Gospels contain the substance of the message which the missionary has to deliver to the world, and the Acts of the Apostles, which might equally well be rendered, the "Acts of the Mission-

aries," provide illustrations of the ways in which this message was first delivered.†

A very illuminating reading of the New Testament follows the substitution of the word "missionary" for "apostle," as is seen in the following passages:

"When it was day, He called unto Him His disciples, and of them He chose twelve, whom also he named *missionaries*."

"Now in the names of the 12 *missionaries* are these: The first, Simon, who is called Peter; and Andrew, his brother; James, the son of Zebedee; and John, his brother," etc.

"The *missionaries* gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught."

"And the *missionaries*, when they were returned, told Him all that they had done."

"The *missionaries* said unto the Lord: Increase our faith."

"When the hour was come, He sat down, and the twelve *missionaries* with Him."

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the *missionaries*."

"They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven *missionaries*."

"They continued stedfastly in the *missionaries'* doctrine and fellowship, and in breaking of bread, and in prayers."

†See canon C. H. Robinson's book, "The Missionary Prospect."

\*From *Australasian Men and Missions*.

"With great power gave the *missionaries* witness of the resurrection of the Lord Jesus; and great grace was upon them all."

"They laid them down at the *missionaries'* feet; and distribution was made unto every man according as he had need."

"Having land, sold it, and brought the money, and laid it at the *missionaries'* feet."

"By the hands of the *missionaries* were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch."

"Then Peter and the other *missionaries* answered and said, We ought to obey God rather than men."

"Now when the *missionaries*, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

"When Simon saw that through laying on of the *missionaries'* hands the Holy Ghost was given, he offered them money."

"The *missionaries* and brethren that were in Judea heard that the Gentiles had also received the word of God."

"But the multitude of the city was divided; and part held with the Jews, and part with the *missionaries*."

"When they were come to Jerusalem, they were received of the church, and of the *missionaries* and elders, and they declared all things that God had done with them."

"Then pleased it the *missionaries* and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas, surnamed Barabbas, and Silas, chief men among the brethren."

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the *missionaries* and elders which were at Jerusalem."

"Paul, a servant of Jesus Christ, called to be a *missionary*, separated unto the Gospel of God."

"Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the *missionaries*."

"If I be not a *missionary* unto others, yet doubtless I am to you; for the seal of my *missionaryship* are ye in the Lord."

"Paul, a *missionary* of Jesus Christ by the will of God, and Timothy, our brother, unto the church of God, which is at Corinth, with all the saints which are in all Achaia."

"Truly the signs of a *missionary* were wrought among you in all patience, in signs, and wonders, and mighty deeds."

"But other of the *missionaries* saw I none, save James, the Lord's brother."

"And are built upon the foundation of the *missionaries* and prophets, Jesus Christ Himself being the chief cornerstone."

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy *missionaries* and prophets by the Spirit."

"He gave some *missionaries*, and some prophets, and some evangelists, and some pastors and teachers."

"Whereunto I am ordained a preacher, and a *missionary* (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity."

"Whereunto I am appointed a preacher, and a *missionary*, and a teacher of the Gentiles."

The temptation is to pass by such familiar Scriptural references without special thought, but if the above passages are carefully read and thought about the accumulated effect is considerable.

A careful consideration of these passages, with their significance, will greatly deepen the impression that the New Testament is indeed a book of missionary purpose. The above references alone might well be regarded as supplying a basis for many missionary addresses and sermons.

In Mr. Cuthbert McEvoy's little book, "The Great Embassy," the following

passage emphasizes what has been said: "The missionary character of the New Testament is very evident. As we rapidly turn the leaves of this little book there flits before our eyes a summary of the political and commercial geography of the ancient world. We catch sight of such names as Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians—names that carry us half-way round the Mediterranean. When we think of the secluded corner of Judea to which these names are related, and the short space of time in which communication has been set up, we understand at once that there has been a great outspreading. Let the full thrill of these names come home to us. If we make allowance for the increased facilities of travel, it is as if we took London as our starting-point, and spoke of places as far apart as Tan-

gier, Tanganyika, Fianarantsoa, Benares, Peking, Korea, Labrador. That is the significance of the familiar names at the top of the pages of our New Testament. A cursory glance convinces us that here has been a great sending."

The real Magna Charta of the missionary enterprise is the entire truth set forth in the New Testament. Properly speaking, nothing in Christianity can be understood until it is universally interpreted. In the interpretation of Christianity we have to admit that redemption is still the light of all our seeing, and to fail to understand the redemptive purpose of the Gospel is to fail to understand its heart. Hence there can be no understanding of Christ as Redeemer unless He be universally interpreted, and unless the Church regards itself as the missionary sent by Christ into all the world.

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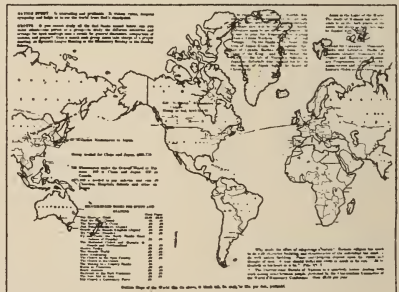
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# The Magyars in Hungary and in America\*

BY REV. CHARLES E. SCHAEFFER, D.D., PHILADELPHIA, PA.

General Secretary of the Board of Home Missions of the Reformed Church in the United States



HERE are about 20,000,000 inhabitants of Hungary, of whom some 9,000,000, or nearly one-half, are Magyars. These people are of Asiatic origin, and are unrelated to any other European nation with the possible exception of the Finns.

About twenty-five years ago immigration from Hungary to America began as a result of political and economic conditions, and recently 40,000 have come annually. In the year 1900, the immigration from Austria-Hungary was next to the smallest, but in 1910 it stood third on the list. The male element greatly predominates, for fully 50 per cent. leave their families in the old country. Nearly 50 per cent. of those who give Hungary as their native land speak the Magyar language, and most of them settle in the middle Atlantic and North Central States.

In Europe the Magyars have been principally engaged in the cultivation of small farms. They live in villages, and go to their farms daily. In America, however, they generally go into the mines and factories. Four-fifths of them are in the work places of Pennsylvania, New York, Ohio, and New Jersey. These people earn anywhere from \$1.50 to \$3.50 a week, and yet they bring more industrial skill than the average Slav, and their earning power is greater than most of the Slavic nationalities. They have a certain race pride which forbids them to become objects of charity unless it is an absolute necessity. Prob-

ably more than any other of our immigrant races, the Magyars injure themselves by overwork. They are a wine and beer-drinking people, and the saloon plays a very prominent part in their social life. Their beneficiary societies usually meet in the saloons, and the saloon-keepers are the leaders among them. Many live in boarding-houses, and their offenses against chastity are frequent. Their illiteracy, however, is only 11.4 per cent., and makes a better showing than that of any immigrants from Eastern or Southern Europe, except the Finns. They are clannish, and do not learn the English language as rapidly as some other foreign nationalities. An amazingly small proportion become citizens. The Immigration Commission states that 27 per cent. become American citizens. Fifty per cent. of those identified with American Protestant churches become citizens.

The Magyars furnish relatively a larger percentage of Protestants than any other class of the new immigrants, and, taken as a whole, they constitute the largest group of all the Reformed or Presbyterian family. At home they are regarded as pious and God-fearing, observing Sundays, and old and young attend church.

The Hungarian Government employs in America 22 ministers, who serve 25 congregations, reporting 16,000 members, who came to communion during the year.

The National Church expends about \$15,000 annually for the support of this work, and every congregation that joins

\*From a report to the Home Missions Council, January, 1915.

the National Church receives a donation of \$500. Ministers receive an average salary from the Conventus of from \$600 to \$800, and the two Classical Presidents receive an extra compensation of \$400 a year. Every congregation receives Hungarian text-books and tracts free of charge. Hungarians who join the Reformed or the Presbyterian churches in the United States and owning property in Hungary must continue to pay their church-taxes, whereas members belonging to the National Church in America are exempt from paying their church-taxes in Hungary.

The Reformed Church in the United States has 14 congregations, with a membership of about 1,900, and expends about \$8,000 a year in this work. Presbyterian Church (North) has 37 congregations, with a membership of 2,331; the Baptists report 26 congregations, with a membership of 740; the Reformed Church in America, four congregations. Presbyterian Church (South) conducts seven missions, and Hungarian Lutherans in America have five missions with 1,700 members. The Magyars have about twenty-five religious and secular papers in the United States, one of which has a circulation of 35,000 copies. They are poorly provided with church literature, and ought to have tracts, religious pamphlets, temperance literature, Bibles, and prayer-books. There is no supply of Hungarian Sunday-school lesson-papers, or any exposition of the Sunday-school lessons.

Most of the present workers have been imported from Hungary. Bloomfield, New Jersey; Dubuque, Iowa; Heidelberg University, Tiffin, Ohio; Central Theological Seminary, Dayton, Ohio; Theological Seminary, Lancaster, Pa.; Mt. Airy, Pa.; train and educate young men for the work of the ministry among the Hungarians in America. The Presbyterian Church has established several fellowships, enabling young men to

spend some time in Europe to study conditions among these people. Deaconesses are likewise prepared at a number of places in this country.

The neglected fields among the Hungarians are many. The following places are among those that have no Protestant work:

|                          | <i>Hung. Population</i> |
|--------------------------|-------------------------|
| Baltimore, Md. ....      | 1,358                   |
| Jersey City, N. J. ....  | 1,084                   |
| Milwaukee, Wis. ....     | 5,571                   |
| Minneapolis, Minn. ....  | 1,176                   |
| St. Paul, Minn. ....     | 1,100                   |
| San Francisco, Cal. .... | 1,247                   |
| Troy, N. Y. ....         | 100                     |
| Rochester, N. Y. ....    | 300                     |
| Procton, N. Y. ....      | 300                     |
| Binghamton, N. Y. ....   | 1,769                   |
| Bayonne, N. J. ....      | 1,795                   |

Since most of the Hungarians who come to America are identified with some Catholic or Protestant church, cooperation on the part of the Protestant bodies in America is all the more essential and imperative. Those who are not members of the Roman Catholic churches lean, by historic and national training, to the Reformed faith. The denominational differences and divisions so prevalent in America should not be perpetuated among these people. Immigration Committees should appoint an Advisory Board or a Permanent Committee, constituted of representatives from the constituent bodies now engaged in work among these people, which committee shall have general supervision of the Magyars in America.

With the unification of our divided work we may be able to build up a strong Protestant-Hungarian manhood and womanhood in America that will constitute a valuable asset in the development of the future political, social, moral, and religious life of America.

# With Pandita Ramabai at Mukti\*

BY MRS. F. P. HORNE, OF THE BOMBAY "GUARDIAN"



MUKTI (Salvation), the Christian village founded by Pandita Ramabai, is one of the most interesting places in India. Kedgaon, the railway station, is on the southern section of the Great Indian Peninsula Railway, not far from beautiful Poona.

We were welcomed at the busy little station by the Christian driver of the bullock-wagon, who carried our rugs, pillows, and other belongings to the vehicle, near which the sleek bullocks were quietly chewing the cud. They started off cheerfully across the uneven, dusty roads, past the post-office, and on to Mukti, which lies a half-mile distant on the main road. On one side is the Kripa Sadan, or Home of Mercy, and near it is a new hospital, roughly built, but well suited to the needs of the settlement.

On the other side of the roadway are gardens and shady trees, which front a long row of one-roomed "houses." Several are guest-rooms for the pilgrims continually arriving at Mukti—Americans, Britishers, Canadians, Australians, and Indians. One is the office of Pandita Ramabai, and another is her bedroom; a few foreign workers also have rooms in this line.

As Saturday is a holiday, we were unable to see the girls and women at their work, but we saw the fruit of their labors in piles of books and tracts, stacks of cotton carpets and rugs, and beautiful drawn-thread work and embroidery. The women had been bathing, and most of them were about their domestic work, with their hair loose, to dry it in the sun. On Friday evening there is a bazaar, for on that day the women purchase their

stores of grain and fresh spices and vegetables for the coming week. Ramabai has found it best to pay the trained women according to their work, and several hundreds of them are now purchasing and cooking their food. This arrangement makes them more thrifty and more capable in the management of their household affairs.

Pandita Ramabai moved about in white garments with her bag and fountain pen. The village owns her sway, and one feels her influence everywhere. In the evening we had a long talk with her and Manoramabai, seated outside her office. It is here that Ramabai sits—a true Pandita—and proclaims Jesus to Brahmins and low-castes alike, who seek her out because they have heard her fame.

The row of cottages facing the road forms one of the boundaries of the settlement. Back of these is a hive of business and learning. The walls called "Salvation," with the gates called "Praise," are now the center of a colony of rough mud buildings, with corrugated-iron roofs, for the place has widely exceeded Ramabai's first plans. In these rooms are other foreign and Indian workers, and hundreds of girls and women, who are divided according to age. The children form one section, the girls from twelve to sixteen another, and so they are graded. Each section has its time divided between school work, industrial work, and domestic work, and each section is in charge of a foreign worker, with Indian matrons as her helpers. A large number of the elder girls are now employed in the printing-press; for a few years ago Ramabai placed the office in charge of an Ameri-

\*From *The Evangelical Christian*.

can lady-missionary, who has under her a large staff of girl compositors, girl machinists, and girl binders. An immense amount of good literature is prepared in this press, and here is being printed Ramabai's version of the New Testament. The great value of this version is the simplicity and charm of its language, which make it "understood" by the simple village folk. The preparation of the Old Testament is going on.

On the outskirts of the settlement is the little hospital where consumptive girls and women are living. The scourge of consumption is abroad in India, and it specially attacks those who have been weakened by famine; so that careful watch is kept at Mukti, and when girls begin to lose weight, or to suffer from fever, their work is lessened, and they are given a special diet of milk; while those who are really affected are kept away from the rest in this airy hospital, attached to which is a little vegetable garden, in which the patients are encouraged to work. Two lady doctors, Drs. Talbot and Roberts, are in charge of the health department.

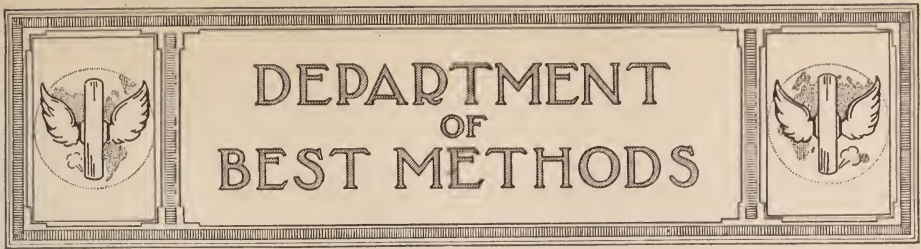
Of all the days at Mukti, the Sabbath is the best loved, and a spirit of Sabbath rest and worship seems to hush the soul on that morning. Quite early in the day the place is astir, and girls and women, with glossy hair and neat jacket and sari, are seen moving about the great compound, with Bible and hymn-book in hand. Near the hour of service, every one seems to be making her way to the church building in long, orderly file. We entered the building early, and took our seats near the platform, whereon was seated the pastor, Rev. W. W. Bruere. He is dearly loved by every one, for, having known the work from its commencement, he has baptized most of the girls and women, and welcomed them into the Christian Church. Each department of the great institution knows its place, and moves to it without hurry or delay, the girls and women seating

themselves on the floor, while nearby sits the missionary worker in charge. The little ones behave wonderfully well through the long service; if one begins to fidget, an elder girl moves forward and touches the child on her arm or shoulder, and quietness is again restored. The chief disturbers of the peace are the babies, who generally lie on the floor beside their mothers. Some go to sleep, some crawl about, while some have to be taken out, who want to share the attention of the audience with the pastor. The church holds about 2,000 persons, and there must have been fully 1,500 present. The volume of praise and prayer that ascended sounded as the noise of many waters, and we thought of the great multitude who will stand before the Throne out of every tongue, and people, and tribe.

After the sermon, when Bibles were much in evidence, the Lord's Supper was administered, five or six of the workers passing the bread and wine to the kneeling people. The last group to come for communion were the women from the Kripa Sadan, with Miss Bacon guiding them. Reverently they knelt, and with their kind guardian took the symbols of their Lord's death. After the prayer and benediction, the assembly dispersed in as orderly a fashion as it entered.

A new development of the work at Mukti is its spread to outlying parts. Ramabai was asked to open a school for high-caste women at Gulburga, some hundred miles away. Manoramabai has secured school-room, dwelling-house, and pupils for the workers. Much prayer is asked for this new venture. Another branch is the settlement of Mr. and Mrs. Escott at a village a few miles from Mukti. But Ramabai's heart yearns over the people of the Deccan: for years prayer has been ascending for an outpouring of God's Spirit upon them, and Ramabai believes that before long there will be a mass-movement toward Christ.





CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

### THE SOCIAL SIDE OF THE MISSIONARY MEETING



As the years go by the social side of missionary programs grows more and more prominent, whether for better or worse is a question.

Great things have been accomplished, especially during the last decade, through social methods. "The luncheons were the great social solvents and recruiting grounds of the Woman's Jubilee," says Mrs. Helen Barret Montgomery. The same was true of the great campaigns of the Laymen's Missionary Movement. In city after city hundreds of men, many of whom cared little for missions, sat down to break bread together and listen to missionary addresses.

God has also highly honored Christian homes placed at his disposal for advancing the cause of missions. Some of the most important events in the history of missions have taken place in private houses. The Baptist Missionary Society—the forerunner of all our great modern societies—was born in the Widow Wallis' back-parlor; woman's organized work for missions had its inception, both in England and America, in private drawing-rooms; and the Student Volunteer Movement was the outgrowth of meetings held in the back parlor of a returned missionary in Princeton, N. J.

Down to the present time this beautiful ministry of the drawing-room has continued, and large and influential homes are being used more and more for missions. *The Spirit of Missions* (March, 1915), told of a \$10,000 pledge for St. Luke's Hospital, Tokyo, made

at a drawing-room meeting in Philadelphia; and *Men and Missions*, the same month, printed an important address delivered at a prominent home in New York City.

On the other hand, many leaders are, we believe, putting too much emphasis on the social side, and some are using methods which are, to say the least, out of keeping with such high and holy service. Missionary teas, banquets and luncheons have a legitimate place in the work, but they should be free from anything that may bring contempt upon the cause of Christ.

#### What About Refreshments?

Serving refreshments at all regular meetings of a missionary society is a form of missionary bait in almost universal use. Many societies apparently act on the assumption that no one will come unless there is something to eat. If this is true, we deserve to be called cake-Christians!

It is an encouraging sign that many leaders are beginning to question the wisdom of this continual eating. It costs both time and money, and often fails to make adequate returns on the investment. The mere serving of refreshments will not build a society up, nor will omitting refreshments kill it. The Best Methods editor once attended a society that served refreshments, which the members ate standing stiffly around the room. Then they went home complaining of the lack of sociability, and the meetings grew smaller and smaller. She knows of other societies that, after doing away with refreshments and de-

pending solely on the drawing power of Christ and the interest inherent in missions, have grown steadily in sociability as well as in numbers.

Last year the Woman's Missionary Society in Union Presbyterian Church, in Schenectady, made a test of the matter. At the beginning of their new year in March, 1914, they decided to try the experiment of going without refreshments at the regular meetings for at least a year. At the annual meeting in February, 1915, it was reported that the average attendance had been almost doubled!

### THE SOCIAL SIDE IN A YOUNG WOMAN'S SOCIETY\*

BY MISS LAURA M. GIBSON, PHILADELPHIA, PA.

In practically every organization of a religious character the question arises concerning the social side. The Young Woman's Missionary Society is no exception; the question might even be considered of more importance here than elsewhere, as this organization deals altogether with young women.

Each society must, to a certain degree, solve this question for itself, taking into consideration its own particular membership. Our society (the Young Woman's Missionary Society, Oak Park United Presbyterian Church, Philadelphia) has no social time, if by that term is meant the serving of a lunch. But it has a decidedly social time if by that is meant good-fellowship.

We have never formed the custom of eating at our regular meetings and we have found that our new members (we have at least one at almost every meeting) as well as the old ones, are keenly alive and interested without the use of this method of attraction.

We believe that it would be necessary for one or more members to miss the last part of the meeting in order to have refreshments ready for the rest of us.

Besides this, we do not feel that we can afford a lunch at each meeting. We are by no means a "close" society, as the amount of our thank-offerings and other contributions show, but we feel that the money in our treasury has been given to the Lord and can not be used selfishly. Our contingent fund is not large enough to allow us to serve refreshments every month.

I do not mean you to think that we *never* have "aids to indigestion" at our meetings, but we do not make a habit of it. Our society meets on the same night as that of the older women. Whenever either society has a particularly interesting feature on its program, it invites the other society to join it after the business meeting. On such occasions, when the older women are our guests, we usually serve refreshments. Very often, too, on other special occasions, our Social Committee surprises us with a dainty but inexpensive repast, which is the more delightful because so unexpected.

Our meetings are always rather informal. I do not mean that they are lacking in dignity or in observance of parliamentary rule, but there is no restraint. Each member feels free to give her opinion on any subject brought up and to take part in any discussion. We do not feel that we need to wait until a social hour after the meeting to become acquainted. Tho our ages differ, we are all girls bound together by a common interest, and so sociability or good-fellowship predominates in our meetings.

On the whole, while a social spirit is vital in a Young Woman's Missionary Society, we do not believe that a fixed social hour is a necessity.

### GUEST DAY IN A WOMAN'S SOCIETY

It has never been the custom in the Woman's Missionary Society of the First Presbyterian Church, Springfield, Ohio, to serve refreshments at all the

\* From *The Woman's Missionary Magazine*, United Presbyterian Church.

regular meetings. It has, however, been a pleasant feature of each year's work to have at least four meetings with special social features.

Last year, one of these took the form of a luncheon served at one o'clock in the church parlors, to which the members of the missionary societies of the Second and Third Presbyterian Churches were also invited. In the year book of the society this was designated as "Guest Day" and its ostensible purpose was hearing reports from the Dayton Presbyterial Missionary Society, of which the three societies are auxiliaries.

It proved a delightful affair, bringing the societies in closer fellowship with one another and adding to their interest in missions. More than a hundred women sat down at tables made exceedingly attractive with cut glass and silver, dainty china and fresh flowers. At the close of the repast, reports from the Presbyterial which had recently held very profitable sessions in a near-by city, were given in the form of after-dinner speeches. Presented by able speakers representing the three societies, they were listened to with very keen interest. We can think of no better way of presenting reports from such gatherings.

#### AN IMMIGRATION LUNCHEON

Combining a missionary theme with a church supper or luncheon given under non-missionary auspices is an unusual thing, but it can be done with great pleasure and profit, as has been proved by the Woman's Guild in a Congregational Church in New Jersey. It is the custom in this Guild (an organization after the order of the "Ladies' Aid") to give an annual luncheon at 75 cents a plate, to raise funds for church equipment. Last year this took the form of an "Immigration Luncheon" with many missionary features.

There were eight tables, each presided over by a lady who was drest in the

costume of some European country, and who poured coffee and tea. On a raised platform was a smaller table at which eight little girls, also drest in European costume, were seated. Both the foreign hostesses and the little girls were introduced to the guests by a member of the society who occupied a place at the speakers' table. The last course (Turkish delight) was served by the little girls, who left their table for the purpose.

The menu cards were printed and had tiny American flags (these can be bought in the form of stickers) pasted to the upper corners. There were six courses as follows:

|                          |
|--------------------------|
| Russian Zakonska         |
| —                        |
| French Bouillon          |
| —                        |
| Chicken a L'Italienne    |
| Macaroni                 |
| Irish Potatoes           |
| —                        |
| German Salad             |
| —                        |
| American Fruits          |
| Swedish Cakes and Coffee |
| Russian Tea              |
| —                        |
| Turkish Delight          |

At the close of the luncheon, the hundred or more women present listened to a stirring address on "Immigration" by the Rev. Herman F. Swartz, secretary of the Congregation Home Missionary Society.

The entire affair was planned and carried out by the Guild with the assistance of one member of the Missionary Society who helped to secure the costumes. It was a great success, for it served to bring the women together, raised the necessary funds, and being given under non-missionary auspices induced many women who are not in the habit of attending the regular missionary meetings, to listen to a real missionary address.

### CARPET RAG SOCIALS

Social gatherings where sewing or other work is done for missions are especially good, for they are both profitable and enjoyable. Real work is done for missions and the sociability and fellowship of the women of the local church is promoted—far better, as a rule, than by regular sociables.

A large amount of work can be accomplished in this way with comparatively little effort. A few years ago when Scotia Seminary (a large boarding-school for colored girls in North Carolina) was in need of a large number of new rugs, Carlisle Presbyterial Missionary Society, which supports a teacher in this school, undertook to supply them.

At the fall meeting each of the auxiliaries was asked to sew carpet rags for Scotia and pay for the weaving of one or more rugs, three pounds of rags and 70 cents in money being needed for each rug. The response was so generous that not only were the seventy rugs needed for Scotia provided but thirty-three additional ones were sent to Haines, another boarding-school for colored girls in the South. It proved a popular form of work, and in many societies the sewing was done at social meetings which proved very enjoyable.

"You haven't an idea how interesting a carpet rag social is until you hold one," said *The Home Mission Monthly* in commenting on the work. "One society in Carlisle Presbytery held one at which thirty-five were present. A collection was taken, lemonade and sandwiches were served, and enough 'carpet rag' stories told to fill a book."

### MISSIONS AT A PRESS CLUB BANQUET

In his widely used book, "Men and Missions," William T. Ellis advocates reaching the uninterested men of a community by means of dinners given by non-missionary organizations (the university club, the commercial club or

board of trade, the press club, or the current events club) to distinguished travelers or foreigners from the Orient who will present in a tactful manner the missionary aspect of international relationships. This may seem impossible to accomplish, yet it can be done as Mr. Ellis proves by the following concrete example:

"This is how a Schenectady pastor did it," he says. "He invited a journalist-traveler to spend Sunday with him, and to speak Saturday night to the men of the city. Then he went to the Press Club and said: 'Mr. Gadabout is to be with me over Sunday; don't you want to give him a dinner Saturday night, letting the townsmen buy tickets?' The suggestion was adopted; the dining-room of the largest hotel was engaged and newspaper men, laymen and preachers all cooperated to make the occasion a success. It was the largest and most representative banquet Schenectady had ever seen, and the press men were proud of themselves.

"The traveler-scribe was announced to speak on 'America and the Orient.' He told stories, talked practically about American trade in the Far East and some of the mistakes American exporters make. Naturally, he proceeded to the changing needs of the people, their social condition and—since there were no ladies present—their moral state as well, and thence inevitably to the religious situation. The greater part of an hour and a quarter was devoted to a straight missionary talk; and when the speaker sat down these business men clamored for more! There is scarcely a community where such a method could not be employed."

The Schenectady pastor was the Rev. Thornton A. Mills, D.D., who was at that time pastor of Union Presbyterian Church, but is now pastor of the Presbyterian Church at Lake George, N. Y. Believing that other pastors would be glad to know how such a miracle as

inducing a Press Club to give a missionary dinner was worked, we have asked Doctor Mills to tell how he did it.

"At the Men's Missionary Convention at Philadelphia, in 1908," he says, "I heard five great speakers and felt that Schenectady must hear them too. One of them was William T. Ellis and after his speech I spoke to him about coming. But he laughed at the idea, and said he had neither time nor strength for it. I said we had a multitude of bright men in Schenectady who knew little and cared less about missions and that he could reach them. But he gave me no hope. Nevertheless, after writing him repeatedly, he finally said that if we would pay him \$50 and expenses he would cut out some of his other work and come and speak on a Saturday night and once on Sabbath.

Next I arranged with Doctor Stevenson, pastor of the First Presbyterian Church, for a union meeting at his church on a Sabbath evening, the collection at which should be used to defray expenses. It was agreed that if there was a deficit Doctor Stevenson and I should be responsible for it.

"Then I called on Mr. H——, president of the Press Club and an editorial writer on the *Schenectady Gazette*. I told him I had a remarkable newspaper man coming to spend a Sabbath with me, and if the Press Club cared to take advantage of the occasion and give him a dinner, I would get him to speak for them; but that I should wish the privilege of inviting some outsiders also. But he was indifferent; said he had never heard of Ellis. I laughed at him; told him that Ellis was probably the most widely read newspaper man then in the country; that even his own *Gazette* printed syndicated letters from him once or twice a week and it was a big chance the Club could not afford to miss. He finally agreed to submit it to the Club and did so. But the Club declined, saying they only cared to give dinners to such cel-

ebrities as William J. Bryan, who had recently been their guest. In the course of the conversation, however, he incidentally remarked that if such members as Senator W—— and Superintendent P—— had desired it, he thought the Club might have assented. I took the hint and consulted these men with the result that the Press Club invited Ellis to a dinner!

"It was given at the Edison Hotel on a Saturday night in March, 1908. Tickets were sold at \$1.25 or \$1.50 a plate, I am not sure which. I was asked by the Club to act on the committee of arrangements. The Club had all the tickets their members would buy for themselves or guests and then the rest were turned over to me.

"I wrote the various pastors that the great Ellis who had been sent to the Orient by one of the Philadelphia dailies to make a firsthand study of conditions there, was to spend a Sabbath with me, and that the Press Club was to give him a dinner at which he would 'take off the lid' and tell us the naked truth as to what he had found; that because he was my guest I had the privilege of disposing of a few tickets; that I was anxious for each pastor to have the chance to hear him and bring a few of his most intelligent and enterprising men who were not in sympathy with missions, as I knew Ellis would have something to say that might awaken interest in any wide-awake mind; that I could put so many (the number varying in accordance with the size of the church) in the pastor's hands for disposal; would he please let me know by a certain date if he could use part or all of them at the price named? Would he also inform me if he could use one or two more?

"We had arranged with the hotel for 150 guests, but we sold 160 tickets! The papers printed all the information I could give them, 'playing it for all it was worth.' Toward the last we began to announce that Ellis also had promised

to speak at a union service at the First Presbyterian Church on Sunday evening; but not so much stress was laid upon that, as I relied on the Saturday night speech to fill the church on Sunday.

"The affair was a great success. Members of the club and others thanked me over and over again for giving them the chance to hear Ellis, and called his speech one of the greatest addresses they had ever heard. The club invited me to join it (I was unable to do so at the time), and Ellis himself was tremendously pleased at the idea of making 160 hard-headed business men, many of them godless men, but all of them bright and aggressive, pay for hearing a missionary address! Of course, we did not call it a missionary address, and missions dominated only because Ellis so admirably showed the missionary enterprise to be the biggest and best and most dominating thing the Occident is doing for the Orient.

"Sabbath evening the auditorium of the First Presbyterian Church, large as it is, was crowded to the doors. Even the galleries were filled, and the collection paid the bills! The dinner tickets had only paid for the dinner and such incidentals as printing."

#### RECEPTIONS TO RETURNED MISSIONARIES

One of the best and most beautiful ways in which a Christian home can be used to further the cause of missions is to open it for a reception to returned missionaries. This not only honors the missionaries and gives them pleasure, but brings into contact with them many persons who have little or no interest in missions.

At Silver Bay last summer, through a delegate who had been one of the guests, the Best Methods editor heard of a very successful reception of this kind given last May by Mrs. Ida M. Hitchcock at her home in Bennington, Vermont, in honor

of a medical missionary who had spent seventeen years in China and was making a visit in the village. The hours were from two to five in the afternoon, and women of all denominations were included. The invitation was given from the pulpit of Mrs. Hitchcock's own church (the Methodist Episcopal), and was sent to the local paper, but through an unfortunate error did not reach there in time. Use was, therefore, made of the telephone in inviting the women of other churches.

About seventy-five women came, among them many of the social leaders of the village, and it proved a most delightful occasion. The missionary gave an hour's talk, illustrated by maps and charts, after which ice cream and cake was served, and a social hour spent together. It was the first missionary reception held *in a home* in Bennington (there had been several in churches), and the uniting of so many women of different interests in one common work was a matter for congratulation.

The results of the gathering, from a missionary standpoint, were very gratifying. After the missionary had made her address, an offering was taken, which amounted to \$17. But better than this was the interest awakened in the hearts of some who had hitherto cared little or nothing about missions. Two ladies confest that they had never before been interested in foreign missions, but that they now saw the matter from a different viewpoint. Another said she had always thought that the women of China had a religion sufficient for them, but that now she knew better and felt that she must help send Christ to them. Besides this, several societies, in different churches testified that the reception was a help in getting the women out to their regular meetings.

This plan might be successfully carried out by any woman who has a home of her own, even tho it be an unpretentious one.

## SOCIAL METHODS IN ORGANIZING NEW SOCIETIES

Social methods have proved of great value in forming missionary organizations—not only new societies, but federations of those already in existence.

Two instances where social affairs given by older people have resulted in the formation of Young Women's Missionary Societies were recently printed in *The Woman's Missionary Magazine*. In the first case it was a pastor and his wife who, by means of personal calls, invited all the young women in the congregation to spend an evening with them at the parsonage. The Presbyterian Secretary of Young Woman's Work was present, and gave an address. At the close those present were given an opportunity to form a society of their own. Over thirty (nearly half of those present) signed their names and became charter members of the new organization. A social hour followed, with dainty refreshments.

In the other case, the Woman's Missionary Society of the First United Presbyterian Church, Spokane, Washington, invited all the young women over sixteen to a banquet in the church-parlors. Written invitations, to the number of 56, were sent out, and between thirty and forty responded. The parlors were transformed into Japanese tea-rooms, and the tables were laid in the prettiest possible manner. The banquet was served in five courses, and at the close addresses were delivered by Mrs. G. G. Wilson, Presbyterian Secretary of Young Women's Work, and Mrs. H. F. Given, president of the Woman's Society, putting the matter of organization definitely before the girls. As a result, 18 signed the constitution before leaving the church, and others joined soon after.

Not long ago, *Woman's Work* gave an account of an afternoon tea given at the College Club in Philadelphia, which resulted in the formation of a federation of Young Women's Societies. Invitations

signed by the presidents, treasurers, and young people's secretaries of the Home and Foreign Presbyterian Societies of Philadelphia North, had been sent to the presidents or superintendents of every young woman's society in the presbytery, and 45, representing 14 societies, responded.

The affair was very informal. Introductions were general, and the secretaries had the pleasure of meeting face to face many who had been merely names before. After special music, the reason for the tea was announced as "the new Presbyterian cure-all, the get-together cure!" There were two addresses on the pleasure and profit resulting from united work, followed by a free exchange of opinion. All present expressed themselves in favor of some form of union, and the young people's secretaries were authorized to take steps toward organization. A social hour with refreshments followed.

## A PROGRESSIVE PAGEANT

In December, 1903, the Young Woman's Missionary Society of the Presbyterian Church of Richfield Springs, New York, conducted a trip around the world with many social features. The program was printed in the form of an excursion ticket, with stop-over privileges at seven different homes in the congregation, each of which represented a different nation. Those who took the trip went from house to house in the order named, the tickets being punched at each station. We are indebted to Mrs. T. B. Roberts for the following details:

A special committee was appointed for each home which took entire charge of the arrangements, borrowing curios, securing costumes, and planning special attractions. Each committee kept its plans a secret, so that the members of the various committees took the trip as well as the outsiders.

The home at which the start was made

was cleverly arranged to represent a railway station. There was a ticket office, a ticket agent, a train-despatcher, an apple-woman, various signs and advertisements, and a restaurant where a committee of ladies served an appetizing lunch. At each of the six homes, representing different countries, there were elaborate decorations, fine exhibits of curios, and committees of ladies and gentlemen, appropriately costumed, who received the tourists and served as guides. Tea was served in Yokohama, and cocoa in Vollandam; and at several of the homes small souvenirs of the country were distributed.

The affair was a great success. "The Young Ladies' Society of the Presbyterian Church of this village has received the hearty congratulations of all who took the journey," said the local paper. "It seems beyond comprehension that such a novel and interesting entertainment could be given in a place of this size. Where the articles came from, representative of the different nationalities, seems hard to comprehend. A large amount of work was expended to carry out the affair in such detail, but the young ladies were well repaid in the many commendations received and the large patronage given. Over 500 persons made the trip, and the gross receipts were over \$300. The net proceeds reached the handsome sum of \$270."

This entertainment, as given in Richfield Springs, was largely for the purpose of raising money, but there are infinite possibilities in it for societies that are willing to work hard for the purpose of educating and interesting people in missions. Many who could not be persuaded to attend a missionary meeting or listen to a missionary address would enjoy such a trip with its many novelties and pleasant social features.

For educational purposes the countries represented should be those in which the denomination conducts missions. There should be scenes and dem-

onstrations of the life of the people and mission work among them. Rooms could be fitted up to represent schools, with teachers and pupils; temples and shrines, with priests and people; hospitals and dispensaries, with doctors, nurses, and patients. Very brief talks might be given; native airs be sung or played; and simple refreshments typical of the country be served. There might be, too, in each home, a literature table with books for sale and leaflets for free distribution. It might be called a "Progressive Pageant," and is a plan well worth considering.

### The Blue Presbyterian Line

GRAND CENTRAL STATION  
(Mr. Melvin D. Drake)  
Richfield Springs, New York

EXCURSION TICKET  
Thursday and Friday  
December 3 and 4, 1903

*Good for One Trip Only*

**Sixth Station**  
KILLARNEY, IRELAND  
Mrs. L. S. Blue

**Fifth Station**  
VOLLENDAM, HOLLAND  
The Manse

**Fourth Station**  
NAPLES, ITALY  
Mr. John D. Cary

**Third Station**  
CAIRO, EGYPT  
Mr. Lowell S. Henry

**Second Station**  
YOKOHAMA, JAPAN  
Mr. George D. Caney

**First Station**  
COLONIAL PHILADELPHIA, U.S.A.  
Mr. J. D. Ibbotson





# EDITORIALS

## MISSIONS AND NEUTRALITY

IT was inevitable that in the conflict that has convulsed Europe, and has spread into Asia, Africa, and the islands of the sea, many missionaries should suffer and their work should be hindered. Military standards are not those of Christ, and the rights and standards acknowledged in peace are disregarded in war. As a matter of fact, "military necessity," coupled with military power, displace the laws of humanity and the Gospel of God's love. There may be some lessons that nations will only learn by the experience of war, but the cost is tremendous.

Letters from the countries of Europe and from mission fields reveal the spiritual havoc wrought by war, and at the same time give cause for thankfulness that suffering is sobering men and is turning their hearts to God and to spiritual realities.

In Russia, the blessing of prohibition of vodka is already evident; in Germany there are spiritual awakenings; in Great Britain strong drink is recognized as a worse enemy than guns and torpedoes; in France the prohibition of absinthe is followed by exclusion of intoxicants from the war zone. Some lessons are being learned.

Christian work is being carried on with great success among soldiers and prisoners, and hundreds of thousands of gospels are being distributed and read more eagerly than ever before. Many hearts are being touched by suffering, and the destitute are fed and clothed. Many new opportunities for Christlike service are being accepted with spiritual results.

But there are other lessons that have not yet been learned—that the Sword of the Spirit is more powerful than the sword of steel; that prayer is a greater force than powder; that love is more overcoming than hate; that the Kingdom of God is the only kingdom that can endure, and the laws of that Kingdom are practical laws for the government of earthly nations.

Many letters have come to the office of the REVIEW questioning our neutrality, or asking that statements be printed concerning the guilt of one of the contending parties. Complaints are made of the treatment of British missionaries in German East Africa, and of German missionaries in British West Africa. It is difficult, if not impossible, to know all the facts or to be free from prejudice; but when facts are known that relate to the progress of Christian missions we plan to make them known impartially through the REVIEW.

In this connection, and in view of many letters received from British and Canadian subscribers, it is only right to say that the article by Herr Schlunk on "The War and German Missions," that appeared in the February REVIEW, did not pretend to express the views of the editors in regard to the responsibility for or cause of the war. It was published, in spite of the controversial and debateable character of some of its statements, in order that our readers might know the feeling of Christians in Germany as they know that of Christians in Great Britain. The REVIEW has been accused both of being pro-British and of being pro-German. It is neither—but *pro-Christian*. Any principle, or act, or spirit that is un-Christlike, by whom-

soever committed, we discredit and condemn, not as judges but as voicing the judgment of God.

#### A MISSIONARY HALL OF FAME

THE servants of God seek not their reward from human hands nor their fame from the passing favor of men. Theirs is a glory that fades not away, and the praise they covet is the Master's "Well done." And yet it is fitting that we should recognize the service rendered by men and women who have not counted their lives dear unto themselves, but have left home and friends, and have given up comforts and earthly ambitions that they might serve Christ and their fellow men. Many of these have gone out from America and have become benefactors in uplifting humanity by their unselfish service in many directions. There are honored names like that of Guido F. Verbeck, who was not only a pioneer missionary in Japan but an educator and a wise political adviser; Eli Smith and C. V. A. Van Dyck, the Bible-translators of Syria; Cyrus Hamlin, the founder of Robert College; Adoniram Judson, the great apostle to Burma; Peter Parker, who "opened China at the point of the lancet," and William Butler, the founder of Methodist missions in India and Mexico.

A Hall of Fame was founded fifteen years ago in New York University by the gift of \$250,000, and 100 electors have been appointed to nominate those eligible to recognition. The names are to be chosen of 150 Americans who have been dead ten years or more and who are considered famous as authors, educators, missionaries, philanthropists, inventors, clergymen, and other public services. After the first fifty, five names are added each five years. Thus far, no missionaries have been nominated, and only three clergymen. Another vote is to be taken in October, and it would

seem a fitting sign of the breadth of information and interest if the electors should select some from those who have served others by forgetting themselves, and have lifted men spiritually for all eternity as well as by material and temporal benefits.

In suggesting the names of men and women who might be considered there is an embarrassment, not of poverty, but of riches. Certain names at once come to mind so as to compel recognition—beside those already mentioned.

John Scudder, the great medical missionary to India.

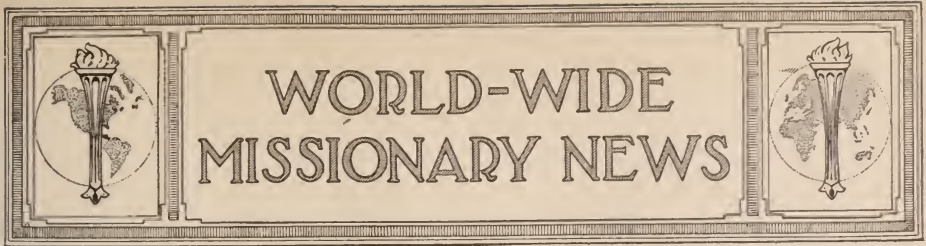
Titus Coan, the redeemer of Hawaii.

Fidelia Fiske, the educator of women in Persia.

William Goodell, the pioneer of Christian missions in Turkey.

Marcus Whitman, the man who saved Oregon.

It would be easy to name one hundred more. Their name is legion. Every land into which the Church has sent forth her missionary heralds presents a roll of illustrious names which it would be a delight to honor. The missionary firmament is one blaze of luster, studded not with scattered stars only, but crowded with constellations. In some lands, like India, China, Africa, there are such hosts of saintly men and women who have there found their sphere of holy shining for God, that we are reminded of those nebulous clusters in which individual stars are lost sight of in the blaze of collected glory, or of the milky way, whose white banner streams across the whole face of the firmament. The only difficulty that might stand in the way of their nomination is the fact that their service has been rendered in other lands so that they are not famous in the eyes of the American public. If real service to humanity is reckoned rather than human acclamation there could not fail to be a large vote in favor of the missionaries of Christ.



# WORLD-WIDE MISSIONARY NEWS

## THE WAR AND MISSIONS

### The War and Moravian Missions

THE Moravian Church is the only Protestant church which is an organic unity throughout the world. There are 40,000 members in the home church and 96,459 in the mission fields. It carries on all its missionary work through an International Executive Board composed of one American, one Englishman, one German, and two chosen from the Church at large, with the central offices in Herrnhut, Saxony, Germany. For every two members connected with the church in the home provinces it has five members in the foreign field.

It does not require a vivid imagination to see how critically the present war must affect the entire missionary work of the Moravian Church. The Executive Board is cut off from direct communication with most of the fields. All nationalities are represented in the personnel of the missionaries, and in British colonies the German missionaries have been interned in detention-camps, tho, according to reports, they have been treated with kindness, and some have been allowed to return to their missions.

The effect upon those provinces of the Moravian Church situated in the countries at war is most startling. In Germany every fourth male communicant over 17 years of age is now in the army. If we eliminate the aged and the physically unfit, it is probably safe to assert that every *third* "fit" male communicant member of the Moravian Church in Germany (there called the Brethren's Church) is in the army. Many of these have fallen, many have been wounded,

some are missing, and others are prisoners of war. What will be left of the effective workers of the Church if the war continues much longer?

In 1913, of the entire annual budget of about \$500,000 for Moravian missions, 17 per cent. came from Great Britain and 12 per cent. from the Continent of Europe, while 47 per cent. came from the field itself. This does not mean that 47 per cent. came from the native Christians, for it includes government grants in aid, returns from industrial and commercial missionary enterprises, school-fees, etc. But it is clear that 76 per cent. of the annual income of the Moravian Mission Board is jeopardized, tho to what extent can not yet be told. In Great Britain the falling off of income in 1914 as compared with 1913 was 27 per cent., and from the Continent of Europe a "large falling off" is reported. There has been no material decrease in the contributions from the American provinces of the Moravian Church, but neither has there been any increase to make good the loss from the other parts of the unity. The Mission Board faces an appalling deficit.

Dr. Paul de Schweinitz, secretary of missions in America, concludes by saying: "But if the Great Head of the Church still wants to use the Brethren's Church in the upbuilding of His Kingdom throughout the world, He will not allow it to suffer disaster, and will raise up the needed friends to preserve it."

### British Missionary Prisoners of War

TWENTY-FIVE of the London Missionary Society's missionaries are prisoners of war. Fourteen in German East Africa have been completely cut

off from all communication with their friends for many months. In Palestine six Church Missionary Society missionaries have been under restraint, Dr. Sterling of Gaza being kept in prison for several days. In Turkish Arabia five men and women workers have been detained by the Turks. Five of the Palestine missionaries were permitted to leave for Egypt. Miss E. A. Lawford is still at the Church Missionary Orphanage at Nazareth, where about three hundred Turkish soldiers are quartered, for whom her services as a nurse are requisitioned. The isolation of these and other workers is a trial, but no doubt their testimony is being maintained, so that the things which are happening to them will fall out rather to the furtherance of the Gospel.

#### German Missionaries in British Territory

THE German missionary work in British territory has naturally been greatly hindered by the war between these two countries. Not only have the Germans been unable to obtain funds from home, but many of them were arrested and interned as prisoners of war. So far as we have been able to learn, they have been fairly treated, and in many places have been permitted to return to their stations or to engage in missionary work elsewhere. The Moravian mission in the Western Himalayas has been left without any missionaries by the arrest of the German workers, who have not yet been allowed to return.

In India, many Germans, including 70 missionaries representing various societies at work in India, have been interned at Ahmednagar. These missionaries evidently had conscientious scruples about accepting parole (promising, on oath, not to take arms against Great Britain or her allies), for they are detained in the camp of non-paroled prisoners.

Dr. Robert A. Hume, of the Ameri-

can Board Mission, obtained permission from the English colonel in charge of the camp to visit the German missionaries and offer any help which they might need. He found that they have government rations, and are allowed to club together to hire servants, if they wish. Religious services are held, and tennis and other sports are encouraged. There is a library, with a German librarian. Two daily newspapers in English are allowed them.

The chief grievance of the interned missionaries seemed to be the separation from their families.

#### Germans Suffer in West Africa

THE Kamerun Baptist Mission (German) before the war comprized six chief stations and 49 branch stations in charge of 23 missionaries, who ministered to the spiritual and educational needs of 3,124 black Christians and 3,623 mission pupils. One sad result of the conflict between German and British forces has been to destroy this flourishing work. The British of the Kamerun border have defeated the German troops. The *Allegemeine Evangelische Lutherische Kirchenszeitung* (of Leipsic, for February 12, 1915) reports that at Duala, houses, chapels, and schools were destroyed, and cattle were appropriated. Some of the white residents were permitted to return to their homes after their names were taken down. Mr. Lutz, the head of the Basel Mission, definitely protested against the missionaries being made prisoners, but his protests were not heeded. Mr. Bender, an American citizen, and his wife were taken to England with other prisoners of war, and all suffered much on the way, and Mrs. Martens, the wife of one of the missionaries, was taken ill and died on December 4th. The missionaries were sent to England, and from there were trans-shipped to Germany. Much ill-treatment is reported by the German paper.

### West African Missionaries in Exile

AMERICAN Presbyterian missionaries at Batanga, West Africa, have passed through very trying experiences, and it became necessary for them to leave their station, owing to hostilities that were taking place. Mr. Loewe returned to this country, and the others were taken by an English naval tug to Benito, Spanish Guinea, from whence Dr. W. S. Lehman writes: "I can not but feel that these last months in Batanga will mean a good deal in the future of the work at that place. Caring for the refugees did much to make the people feel that the missionaries were their friends. They had been indifferent before that, but they were friendly and felt deeply their need. The night of the 26th of December was the most terrible I have ever been through, not in danger to ourselves, but in seeing what innocent people, men, women, and children suffer. I have seen the same thing in the interior on a smaller scale, but this was on the mission premises and to a people who had done no wrong except to try and get away from trouble. After the trouble the people scattered for Kribi. Families were all parted, mothers did not know where their children were, nor men their families. Since that time there have only been a few natives at Batanga."

### The Situation in Syria

MISSIONARY stationed at Beirut, Syria, writes that the Pope and other powers succeeded in obtaining permission for the departure of all French missionaries and religious workers, and that the government proceeded to empty the French schools and university of all their valuable books, furniture, and all scientific apparatus. The local government has invited the Ottoman schools and hospitals to occupy the vacated premises of the French.

The stern necessities of martial law allow the Turco-German authorities to commandeer the medical and surgical

outfits of even the Syrian Protestant College, and the action against belligerents would allow them to take away the British members of the faculty, unless the Government at Washington is able to prevent it.

The people of the Lebanon are in great distress over the uncertainty as to the continuation of their privileges, which have been guaranteed and enjoyed since 1860, by the Powers. Turkish troops are moved into the Lebanon, which fact in the minds of the people threatens the continuance of their immunities and foreshadows possible bloodshed in case the suspicions of the military government should lead them to attempt the disarming of the Christians dwelling in the Lebanon.

Regular mission work is proceeding as well as could be expected under these circumstances. The minds of the people are more than usually open to spiritual matters, and the attendance upon all religious services is greater than usual, especially when one takes into consideration the large numbers of all classes who have fled to Cyprus, Egypt, and countries further away.

### Distress Christians in Persia

THE war has brought suffering and exile to more than 50,000 peaceable Christian people in Northwestern Persia. The capture by Turks and Kurds of the cities of Urumia and Tabriz, which had been held by Russian troops, drove the Nestorian and Armenian people, in fear of massacre, either out of the country into Russia or into the American missionary compounds in Urumia and Tabriz. The flight from Urumia began at midnight on January 2, the people having only a few moments' notice of the approach of the Kurds. The long journey to Tabriz and Russia was made in the depth of winter, with no provision for the journey, and men, women, and children fled afoot through snow and rain and cold.

The American Consul at Tiflis cabled: "Fifteen thousand Persian Christian refugees in Caucasus. Local authorities doing best, but funds needed return them home. Fourteen thousand refugees mission premises. Urumia destitute. Fifty thousand dollars urgently needed. Telegraph funds Tabriz."

For more than 75 years American Christians have carried on missionary work among these people in Northwest-ern Persia, and for the last generation Anglican missionaries from England and Roman Catholic missionaries from France have worked among them. The disaster which has fallen upon the people comes upon them all indiscriminately, and includes many Moslems who have been subjected to the same hardships and loss as their Christian neighbors. Relief funds will be distributed wherever there is need, without regard to sect or nationality.

The American Presbyterian missionaries in Urumia include Rev. and Mrs. F. G. Coan, Dr. and Mrs. Wm. A. Shedd and family, Rev. and Mrs. Sterrett, Dr. and Mrs. Packard, Rev. and Mrs. F. T. Allen, Rev. and Mrs. Muller, Miss Mary Lewis, Mrs. J. P. Cochran, Miss Schoebel, and Dr. and Mrs. McDowell. Rev. Robert M. Labaree and family are in Tabriz with Dr. and Mrs. Vanneman and Rev. F. N. Jessup. Relief committees have been formed of Americans in Persia, and some \$11,000 have already been cabled to them from America. More is urgently needed.

Contributions should be sent, marked "Persian Relief Fund," to Spencer Trask & Company, 43 Exchange Place, New York City.

#### Jews and the Great War

IT is part of the tragedy of Israel's dispersed condition among the nations that over half a million Jews should be found fighting in the opposing ranks against one another. Very many of them have already laid down their lives

in this terrible conflict. But the sufferings of the Jews on account of the war are much greater than their sufferings in the war, because in the former the great bulk of the Jewish people are involved.

It is chiefly the Jewish "Pale," not only of Russia but also of Austria and Germany, which is being utterly devastated by the swaying to and fro of the immense Russian, German and Austrian armies.

Very few have any conception of the depth of the misery and the greatness of the suffering through which these millions of Jews are passing in the eastern area of the war.

A writer in the *Scattered Nation* says: "One certain outcome of this frightful war will be that the Jewish question will press itself more than ever on the attention of the nations; and it is now, even from a political point of view, quite within the bounds of probability that they will be brought to see that the best way of solving this eternal 'question' is to recognize the right of this people—which has been so marvelously preserved through all these many centuries, and which, as experience has shown, can neither be assimilated nor destroyed—to a separate national existence in the land which the God of Abraham has promised them by oath and covenant for an everlasting possession."

#### NORTH AMERICA

##### The Los Angeles Bible Institute

ON Easter Sunday the new auditorium of the magnificent Los Angeles Bible Institute was formally opened. The Bible-school classes have been meeting for some months in the new building. The Los Angeles buildings are the latest word in completeness, costing about \$1,500,000. The intention is to make the Institute premises a center for Christian work in the city. The General Convention of the Disciples of

Christ will make this new building their headquarters July 18 to 25.

The building comprises two 13-story dormitories, with 650 rooms, and the auditorium will seat 4,200 persons. The Institute was founded by Mr. Lyman Steward, and is based upon a whole Bible, and with the Lord Jesus Christ as its chief corner-stone. Dr. R. A. Torrey, the evangelist, is the Dean of the Institute, and his chief co-workers will be Rev. T. C. Horton (superintendent), Rev. J. H. Hunter, and Rev. J. H. Sammis.

The school attracts students from every part of the United States and many foreign lands, and they are trained in personal work, and for service in the mission fields of the world, for which education and training the student pays no fees whatever. The school, now in its seventh year, is represented by graduates in many home and foreign fields.

The activities of the Institute are divided as follows: Classes, which are held daily except Saturday and Sunday; extension-work conferences in neighboring cities and communities; evangelistic meetings by Institute evangelists; Spanish Mission with nightly meetings; regular services at shops and factories; personal work among the Hebrews; house-to-house visitation and neighborhood classes by Bible women; work in the oil-fields; sale and distribution of selected books and tracts; mission for seamen at Los Angeles Harbor; Yokefellows Hall mission for men, and classes for bootblacks and newsboys.

#### Baptist Retrenchment

THE American Baptist Foreign Mission Society is facing a serious financial situation, and, as a result, the Board of Management has voted not to send out any new missionaries the coming year, and to retain at home most of those now on furlough, and to reduce appropriations for the maintenance of

the work on the foreign fields by an 18 per cent. cut. When the gravity of the situation became clear, General Secretary Emory W. Hunt and Foreign Secretary Arthur C. Baldwin, as the latest additions to the secretarial staff, offered in a spirit of generous self-effacement and loyalty to the work of the denomination to resign.

At the quarterly meeting of the Board of Managers, March 10th and 11th, after prolonged consideration of the matter in all its phases, the Board, with great reluctance, voted that it was best to avail themselves of the generous offer of Dr. Hunt and Mr. Baldwin.

Mr. Mornay Williams, one of the Board, has protested strongly on the ground that "such a policy is blind to its own results. It substitutes terror as a motive force for faith; it magnifies system into a virtue, while it reduces prayer and trust to the level of fanatical sentiment. For the practical outcome to-day look at its issue. At the very moment when we need all our forces at home for inspiration and abroad for realization, we cut off two of the chief of our secretarial force at home, and inhibit the sailing not only of new recruits, but of old veterans for our far-flung battle line abroad."

#### One Day's Income for Missions

THE General Board of Missions of the Protestant Episcopal Church is facing the necessity of raising an emergency fund of \$400,000, to cover an accumulated deficit, and to make the missionary work of the church secure. In order to meet this, an appeal has been made to every churchman to contribute one day's income, over and above his regular gifts to missions. The proposal is one that commends itself as direct, reasonable, personal, and self-adjusting, and is meeting with a wide response.

The members and officers of the Board are taking the lead in contributing, and have already given over \$10,000.

The employees at the Church Missions House have pledged one day's income.

The missionaries on furlough are planning to do the same.

*The Spirit of Missions* comments as follows on the significance of the plan: "How wonderful it would be if the whole church were to unite in this act of consecration! How much greater a thing would be accomplished than the mere raising of a sum of money for a good cause. The spectacle of every communicant laying a day of his life at his Master's feet and asking Him to use it to strengthen and extend His Kingdom in the world would be a mighty inspiration!"

#### Union Conferences on Immigrants

THE Immigrant Work Committee of the Home Missions Council recently arranged a series of local conferences concerning conditions and work among immigrants on the Pacific Coast, beginning February 15th, at Los Angeles, followed by San Diego, Fresno, San Francisco, Sacramento, Portland, Seattle, and Spokane.

These conferences are to bring together those who are actively interested or engaged in work among the immigrant populations, to bring the national Home Mission Boards and societies into more intimate touch with the situation on the Pacific Coast, and to foster a spirit of cooperation in this field of social, educational, and evangelistic work.

The program includes a study of the facts as to immigrant peoples, the work being done, the forms of service, questions of policy, and plans for cooperation. A traveling exhibit also illustrates conditions and work in other parts of the country, and includes books on immigration, literature in foreign languages, and other helpful material.

#### Missions at the Panama-Pacific Exposition

A LOCAL committee of the missionary women of San Francisco and the nearby towns has been for some

time eagerly planning to utilize the Panama-Pacific Exposition as an opportunity for an adequate presentation of woman's work in missions to the many strangers who will be gathered there. The plans of the committee include a program covering the whole period of the Exposition, giving methods, mission study, missionary literature, pageants, plays, etc., as well as talks on the various fields by those who have served in them. Gathering places and rest rooms for visitors will assure to every missionary women who goes to San Francisco an opportunity to meet other women with interests similar to her own.

The missionary exhibit at the Exposition will be under the care of the Missionary Education Movement.

#### The Woman's Congress of Missions

THE Woman's Congress of Missions is to be held June 6-13, 1915, in the Exposition Auditorium at the Civic Center, Larkin and Hayes Streets, San Francisco, California. This congress is to present missions in all its aspects, being held under the joint auspices of the Council of Women for Home Missions and the Federation of Woman's Foreign Missionary Boards in the United States.

A large committee of Californian women are working enthusiastically on all local arrangements, and they will present the two missionary pageants. There is to be an exhibit of literature, a series of study classes and conferences, large inspirational gatherings and addresses by experts in the field of women's missionary enterprise. For further information, address Room 606, 600 Lexington Avenue, New York.

#### The Flying Squadron for Temperance

A NEW agency in the cause of temperance reform is the Flying Squadron, which has its headquarters in Indianapolis, but has taken the whole United States for its field. Three



groups of speakers and singers, under the leadership of ex-Governor Hanly of Indiana, have gone up and down the country, stirring large audiences on the liquor question. The campaign of two hundred and fifty days of service is to conclude in Atlantic City in June. The members of the Flying Squadron participated in all of the four state-wide fights in the Coast country, speaking nearly 600 times in Arizona, California, Oregon and Washington, and only one of these states voted to retain the saloon.

Many testimonies have come from the people of these states as to the valuable help given by these speakers in bringing about this result. But the Flying Squadron is proving more than a striking company of prohibition propagandists. It has helped to strengthen the churches wherever it has gone, has put iron into the blood of the good citizen, has elevated the moral ideals of all the people.

#### Quarter-Centennial of Chicago Tract Society

THE Chicago Tract Society celebrated its Twenty-fifth Anniversary on Sunday, February 14th. The Polyglot service in the Grace English Lutheran Church was address by Constantine Antoszewski, Senior Polish Missionary; Andrew Todoroff, Bulgarian missionary; V. H. Yessayan, Armenian, and Rev. C. T. Papadopoulos, head of the Greek work. Mr. Ernest C. Brooks, the Secretary, reported that 25 missionaries are employed and devote an aggregate of 218 months during the year to the work, conducting 1,070 public meetings, visiting more than 56,000 homes, and distributing over 12 million pages of tracts in 38 languages.

#### Liquor Menace to Alaska

DR. E. LESTER JONES, public commissioner of fisheries, has completed a six months' survey of conditions throughout Alaska. His report is a stern rebuke to the government for the

inefficiency of its internal administration of the northern possessions. Laws regulating the sale of liquor are violated with flagrant persistency, evidently with the connivance of the officials, and little respect is shown toward laws regarding the protection of fish and fur-bearing animals in Alaska and in the Pribilof and Aleutian islands. His report denounces the conduct of white men of those regions toward natives. "The white man's lack of care and regard for the sanctity of the native's home is the crime of Alaska," reads the report. "In many sections the wife and daughter are dishonored, and any resistance from the husband, father or brother is overcome by threats and bribes and liquor, until even the men have all their best impulses and senses deadened, and seem to be unmanned. Wherever the white man has settled the saloon prevails, and that has had more to do with the ruination of the Indian and the Aleut than all other causes. In sections where the saloon is not found liquor reaches the natives in the form of pay and bribes."

#### LATIN AMERICA

##### Suffering Mexico

PLANS have been set on foot for missionary cooperation with the American Red Cross in giving relief to war-scourged Mexico. Reports from the mission stations show that the people are more and more drawn to Christ by their afflictions, but they are in the throes of famine throughout a large part of the land.

Consul-General Hanna of Monterey, in a recent telegram to the State Department, said in part: "The Mexican authorities are doing what they can, but after four years of war, during which the fields have been neglected or have gone untilled, the crops are very short, and the local supply almost exhausted. We wish every town in the cotton States would buy a bale of cotton blankets and send them to Mexico, for these

people have very little clothing, and the weather is cold."

Consul Johnson, of Matamoros, makes the following appeal in part: "The conditions in Europe which shock the civilized world have existed here against our borders for four years unconsidered. Mexico is peopled with widows and orphans, and famine is in the land. One sees it daily in emaciated forms, shrunk cheeks, tightly drawn skin and burning eyes; sees it in the faces of women, old men, and little children. They have endured much, but now has been reached the end of their stoicism, and from the east, the west, and the south comes the cry for bread for the starving."

Missionaries appeal to friends at home for flannel, thread, blankets, shoes, clothing of all kinds, and money to buy foodstuffs. Second-hand goods that are worth shipping will be gratefully received.—REV. H. L. ROSS, *Brownsville, Texas*.

#### Conditions in Peru

THE Republic of Peru has about 700,000 square miles, with a population of 3,500,000, of whom about one-half are uneducated, Quechua-speaking Indians. Tho the Spanish-speaking whites form only 15 per cent. of the population, they are the professional and governing class, but have little to do with the commercial life of their country.

Roman Catholicism is still the official State religion, and the Constitution prohibits the public exercise of any other form of worship. Moral and religious life are at a low ebb, and many public festivities are a scandal, especially in Indian communities, being accompanied by drunkenness, crimes, and orgies. Many educated people are atheists and freethinkers, and abhor the very name of religion. The lottery, bull-fighting, and cock-fighting are among the principal diversions (popular), to which children become accustomed. Education is at a low level, and it is estimated that only one-fourth of the total primary

school population is in school. A lack of properly trained teachers hinders plans for improvement, which the Government has formulated. Widespread ignorance, immorality, and irreligion constitute a call for a healing and life-giving Gospel.

The following Protestant missionary forces are at work: Methodist Episcopal (established 1890), having important day and high-school work in and near Lima, the capital; Evangelical Union of South America, has a printing establishment and a book depot in the capital and a large farm property in the highlands for industrial training and evangelization of the Indians; Seventh Day Adventists, and an Independent Holiness mission are also represented. The total force (including wives and single women) is about 35 foreign missionaries. The native Protestant pastors and helpers number 12 or 15, and about 20 congregations have been formed, which meet in private houses, as do the Sunday-schools, Young People's Societies and evangelical day-schools. Communicants number about six or seven hundred with 1,200 young people enrolled as scholars in Sunday- and day-schools. Medical and nursing work, especially in the Sierra, has broken down the prejudice of fanatics and paved the way for the Gospel message. Appeals are constantly coming for the establishment of Protestant work in towns and villages yet unreached. Fifteen out of the 22 departments into which the republic is divided are unoccupied.

#### EUROPE

##### Soldiers Eager for Testaments

THE Scripture Gift Mission is continuing its work of distributing the Word of God among the soldiers of the various nationalities engaged in the war, and is receiving many reports of the eagerness of the men to have the books. Since the war began, over one million Gospels and New Testaments

have been given to British soldiers and sailors, at home and abroad, and hundreds of thousands to the troops of the Allies, and there seems to be no diminution in the demand. One British soldier, who is one of forty in a trench, writes that he has a Gospel, but it is seldom in his own possession as everyone wants to borrow it. He wishes that a sufficient supply might be sent out so that all his comrades might have a Testament or Gospel of their own.

Some of the men doubtless welcome the little books for lack of other reading matter, but, as one French pastor has put it, "who knows if in the camp or trench, perhaps wounded or alone, a man may be brought to know his Savior through the small book found in his pocket."

Reports come that prayer meetings and Bible readings are being held in the "dug-outs," sometimes even with shells flying around, and many a soldier has found the Lord, notwithstanding the trying conditions. One soldier writes: "It is not the time for men to argue about the existence of God, or the inspiration of Scripture. Men do not question this now in the face of such terrible dangers; their one thought is how they might know that their sins are forgiven."

#### Islam in England

AT Peshawar, on the northwest frontier of India, Mohammedans are beginning to be alarmed at the progress of the Gospel, and in order to check it they have spread a number of wild stories. Thus it is said and believed that Islam is spreading rapidly in England; that several of the nobility have declared themselves Mohammedans; that George Sale, who translated the Koran nearly two centuries ago, on his deathbed declared himself a Mohammedan, asked forgiveness for having put forward such an incorrect translation, and desired that all copies should be burned; that a prominent Church Mis-

sionary Society missionary in South India embraced Islam some time ago; and, finally, that one of the Church Missionary Society's workers at Peshawar had been recalled to England to combat the growth of Islam there. Absurd as these stories seem, there may be some foundation for them in the fact that there is now published monthly at Woking, near London, the *Islamic Review and Muslim India*, which has sections in English, Arabic, Persian, and Esperanto. Its editors consider themselves missionaries of Islam to England, and announce in one issue: "We are taking this opportunity of informing the English public that many English ladies and gentlemen have embraced Islam, and there are innumerable people in England who are Muslims without knowing that they are such."

#### Basel Mission Centenary

AT Basel, on the Rhine, one of the most active missionary institutions in Europe this year celebrates its centenary. The seminary was established in 1815 for the education of missionaries to foreign lands. There were troublous war times then within the canton, one hundred years ago, as now exist in 1915 close to its border-line. A Russian army, in 1815, was encamped on one side of Basel, and a Hungarian army on the other, and in token of their gratitude for a remarkable deliverance, the people resolved to establish "a mission seminary to train up pious teachers for the heathen." The Basel Missionary Society has grown and is attached to no one church, but is affiliated with nearly all of the Protestant churches of Central Europe. The students have mainly been from Germany and Switzerland, and the college has been turning out missionary agriculturists, weavers, shoemakers, bakers, workers in wood and iron, tailors, printers, and mechanics, as well as teachers, ministers, and surgeons. The missions have been established on the Gold Coast in Afri-

ca, in India and China, and the industrial missions are a model for all such work.

#### Heroism of German Deaconesses

BISHOP NUELSEN, of the Methodist Church, has recently visited Saxony, and the services which he held were attended by great crowds of serious men and women. He writes as follows of the Methodist deaconesses, many of whom are attending the wounded in the hospitals, and some twenty-five of whom are at the front, immediately behind the firing line.

"The few letters that have been received from them reveal deeds of heroism and hardships equal to the most renowned feats of warriors. Think of those girls on the cold plains of Poland, sleeping night after night on bare ground, counting themselves happy when they can procure some straw to sleep upon; being unable to change their clothes for three weeks; going without food for a day and night in succession; giving the last morsel of bread to a hungry soldier and not tasting bread for five days. Truly I never realized as much what the heroism of women can endure and perform as I did when I read a few of those simple, unassuming letters."

#### The Gospel in Russia

"A MILLION Gospels wanted. Help and pray." Such is the message received by the Scripture Gift Mission from its agent in Russia, who adds:

"One of the most striking and grand things that I know in this country is the way that God has led the people to long after His own Word. Again and again I am told that the wounded soldiers in the hospitals say to those who offer them papers and tracts, etc.: 'We do not want these; we want *God's Word*.' Another striking thing is the way He has laid it on the hearts of the highest in the land to help in *spreading* His Word. The Empress herself has gone to the front

to see after the wounded, and has taken 20,000 copies with her. She is doing much in this way. Her noble example is, as you can fancy, influencing many. I suppose that since the tenth and eleventh centuries there have never been such opportunities of spreading the Scriptures in Russia as there are in the present time. I am glad that I am living now. I am glad that I am in Russia now. I know no place in the world where I think it more important to work. How grand if God's Word does for Russia again what it did for it in the distant past. Aye, and how good for the world! Russia is not isolated now as she was then. She will never be so isolated again. She will become one of the greatest powers of the future; and we who are living now have, by our prayers and our work and our gifts, to decide to some extent *how* her power will be used."

#### MOSLEM LANDS IN ASIA

##### Demand for Bibles in Syria

THE Beirut press has been carrying on its work under great difficulties during the past few months. The Balkan war had so disastrous an effect on the price of coal and gas that provision for the running expenses became a problem. The directors, accordingly, looked about for a cheaper form of power, and finally settled on the installation of a suction gas plant, by which the coal bill was cut in half. During the present war, it has been possible for the work to be kept up without being entirely swamped, and the pay-roll was maintained long after returns from the publications were cut off by the closing of the schools all over the country. More than once the force employed at the mission press has become panic stricken at the presence of soldiers in the town and fled to the mountains. But each time the workers have come back.

At length, however, it became necessary to cut down to half time, for the demand for books and pamphlets put

out by the press had practically ceased. That it has not been compelled to close entirely is due to the still urgent call for Bibles, the printing of which enables the press to continue its invaluable work.

#### War News in Persia

AN amusing side to the dark war picture comes from Rev. R. M. Labaree in Tabriz, Persia, in an account of an itinerating trip taken in December last: "All the Persians side intensely with the Germans, and will believe no stories that do not proclaim them the winners of every battle. Geography, history, political conditions never troubled the newsmonger as he told his tales. In one place I was asked from what country I came, and when I replied that I was an American, my questioner said: "I am very sorry to inform you that your country has been utterly destroyed by the Germans," nor could I persuade him that that was not so. Another told me of the capture of Paris, that it had been decreed that the city should be given over to eight hours of indiscriminate slaughter; but that at the earnest intercession of the Persian Minister, the time of bloodshed was reduced to four hours. An intelligent man (for Persia) insisted that up to the present time not one German had been killed, owing to their marvelous devices for self-protection."

#### INDIA

##### Indian National Council

OWING to the financial stress due to the war, the National Missionary Council of India did not hold its expected meeting, but the Executive Committee met, and the resolutions adopted have been circulated among the representatives of the Provincial Councils, and passed upon by them. The Council has now been fully constituted by the election of three representatives from each of the eight Provincial Councils, and 18 coopted members. The Executive Committee has been enlarged so as

to include one member from each province. The Metropolitan Bishop of India is still its President, and Dr. S. K. Datta Vice-President. The financing of the Council is a difficult matter, and an appeal has been made to the Home Boards to meet the deficiency up to Rs. 7,500. The initial difficulties of organization have been immense, and the war has temporarily paralyzed many of the out-reaching aims of the National Council, but there have been many reasons for believing that, as a whole, the movement is of God, and must succeed.

##### Honors to a Missionary

REV. J. C. R. EWING, President of Forman Christian College, of Lahore, India, and Vice-Chancellor of the University of the Panjab, has been appointed by the King of England, a "Companion of the Order of the Indian Empire." This is a rare honor, since no other American has ever received it. Some years ago he was given a Kaiser-i-Hind medal of the first class in recognition of his relief work after the Kangra earthquake. Dr. Ewing is a Presbyterian missionary, having served in India for about 35 years. He is a brother of the late Dr. Arthur Ewing, who, at the time of his death, was president of Allahabad Christian College.

##### A Brahmin Impostor

IN the monthly news-sheet issued by the Church of Scotland Eastern-Himalayan Mission, appears an interesting story of a Brahmin, who claimed to be an incarnation of the supreme deity. The government, intending to protect the purses of the peasants, turned him out of Nepal after making trial of his powers and finding him to be an impostor.

He went into the Temi district of Sikkim, with an attendant gang numbering nearly twenty, and took up his abode in the forest. The people thronged to him from Darjeeling and beyond Gantok. Certain Limbus on his route

prepared to defend their property, but there remained plenty of dupes to whom he narrated their past and expounded their future.

He has now departed, and it is said that he received between 300 and 400 head of cattle and many thousands of rupees from the poor, ignorant people.

## CHINA

### Fifty Years in Hangchow

THE jubilee of the establishment of Protestant missions in Hangchow was celebrated during the Christmas holidays. Fifty years ago C. E. Moule, a young English clergyman, afterward the Bishop of Mid-China, came up from Ningpo, the first treaty port in this province. The American Presbyterians (North), the China Inland Mission, and the American Presbyterians (South), soon followed, and, later, the American Baptists. The celebration was in the hands of a committee of Chinese and missionaries, and was held in the large "Peace Hall." On Sunday afternoon, when Rev. J. C. Garrett, formerly of Hangchow and now the president of the Nanking School of Theology, delivered an address, in which he laid upon the present generation the will of God, the responsibility of transmitting to others what they had received from the early pioneers and all the blessings of this first fifty years of the Gospel.

### Yale in China

SINCE the Yale Mission was opened in Changsha, in 1903, between fifteen and twenty men have gone out there from Yale. In 1906 the Preparatory Department of the College was started, and now numbers about 140. This year the Freshman College Class has been begun. The medical work, under the able supervision of Dr. Edward Hume, reports over 40,000 patients treated annually in the men's and women's hospitals. The laboratory is equipped with modern bacteriological and chemical apparatus, and is providing ample material

for study for a number of workers. This medical work has so impressed the governor and officials that they have requested the Yale Mission to join with them in conducting a medical school for the province, and the negotiations are still in progress.

### A Chinese Forms Bible Classes

A YOUNG Chinese engineer named Mea has taken up in China the organization of Bible-classes as a service incidental to his professional work. It is reported that there are now operating under his oversight 71 such classes, attended by 800 men. Mea was converted in the Massachusetts Institute of Technology, Boston, where a most earnest Christian student won his friendship and changed his religious views.

## JAPAN—KOREA

### Japanese Officials and Korean Missionaries

SEVERAL months ago Count Okuma's cabinet recalled to Japan General Akashi, head of the Japanese police service in Korea, who was responsible for the arrests of the 120 Korean Christians who were charged with plotting to assassinate Governor-General Terauchi. This removal showed an encouraging change of attitude on the part of the Japanese. Next, the Japanese Emperor granted pardon for Baron Yun and the five other defendants who were the only ones sentenced on these charges. Unfortunately, just at this time a local official called before him for reprimand Rev. George S. McCune, of Syen Chun, who had been preaching powerfully in revival meetings in Pyeng Yang. He was charged with having made an inflammatory anti-Japanese speech, in having referred to a crown placed on the head of Jesus, in telling how the blood of Jesus had been shed for the Korean people, and in similar statements, which the Japanese official had conceived were insults to Japan. Mr. McCune clearly stated that he had not used language

detrimental to the interests of the Japanese Government, and assured the officer that the people of the church understood his statement in its true spiritual meaning, and for them it could not have any possible political significance.

#### Imperial Gift to the Salvation Army

WITH a generous gift of 3,000 yen, their Imperial Majesties the Emperor and Empress have indicated their interest and approval of the social and philanthropic work which has been done in the past 19 years in Japan by the Salvation Army. It is the first Imperial recognition that the Army has had, and, coming at a time of great need, it is doubly appreciated. The gift comes at a critical period in the finances of the Army, inasmuch as a few months ago Commissioner Mapp was informed by the headquarters office at London that the effects of the war were such that there would be a great reduction in the support sent to Tokio. A little later the "reduction" proved to be 12,000 yen—a crushing blow, but one which the Army is sharing in every quarter. It was since the news of this reduction came that the Army's need was called to the attention of their Majesties through the kindly offices of Count Okuma, Baron Shibusawa, and Mr. Shimaḡa, M.P.—*The Japan Times*.

#### Advance in Korean Churches

THE Federal Council of Protestant Evangelical Missions in Korea has decided to open a summer Bible-school, this year at Wonsan, which is expected to develop into a permanent center of religious influence for the whole country. The council also voted to become responsible for mission work among the Korean population of Tokyo, Japan.

The statistical reports marked the highest figures yet gained in Korean work. There are now 395 missionaries in the country, of whom 128 are ordained pastors. Korean workers giving full time to the church number 1,103. Or-

ganized churches are 2,343. Baptism of 9,019 adults has brought the total communicant membership to 76,825. In addition there are enumerated 196,389 adherents, a gain of almost 25,000 in the past year.

#### Sunday Schools for Non-Christians

KOREANS are using Sunday-schools as an evangelistic agency in a novel way. They have formed Sunday-schools exclusively for non-Christians. So successful have they been that the parents are coming to the missionaries and speaking appreciatively of the work being done for their children, and inquiring of "the way" for themselves. Rev. C. T. Collyer, treasurer of the Korea Sunday-school Association, writes concerning this work: "To me the most interesting feature of it is that it is not directly any missionary's work. We have given the idea and the inspiration to the natives, and they are doing the work. We want to multiply this kind of activity all through our territory."

#### AFRICA

##### Among the Soldiers in Egypt

THE presence of over 100,000 British Colonial troops in Egypt has offered a great opportunity to missionaries for Christian work. The temptations of a city like Cairo can be better imagined than described, and many soldiers, free from the restraints of home, have fallen an easy prey to Moslem and pagan vices. The British and American missionaries have taken the opportunity to give stereopticon lectures, and to hold Bible-classes and religious services with encouraging results. Dr. Samuel M. Zwemer, Rev. Stephen Trowbridge, and the Y. M. C. A. secretary, Mr. Jessop, have been especially active. Twelve thousand men from Australia have been encamped at the foot of the Great Pyramid of Gizeh. Mr. Trowbridge writes, March 7:

"Dr. Zwemer and I have preached and lectured in the Mena Camp eight or nine

times during February with an attendance averaging over 900 men each time. It is a most inspiring work. At the end of one of Dr. Zwemer's sermons the troops burst into three cheers. Every Sunday night a communion service is held, and during February 30 men accepted Christ publicly for the first time. Many Y. M. C. A. tent-meetings are being held for the soldiers in the great camps outside Cairo, where are gathered the troops from Australia, New Zealand, and England. I have also heard these soldiers pray and sing, and can not help loving them. Mr. William Jessop, the efficient Y. M. C. A. secretary for Cairo, has been reinforced by three Scotch secretaries. . . . The temptations in the vicious resorts of Cairo are very great, and thousands of these stalwart men have been entangled in sin. But many have come to themselves and to God, and are attending the Association meetings. About 600 men from the troops have joined the Pocket Testament League."

#### A South African Native College

ABOUT ten years ago a movement was set on foot in South Africa to establish an institution for the higher education of natives—an interstate college. The scheme was inaugurated on a large scale, and it was purposed to raise a sum of £50,000 for the institution. Friends of the enterprise have now decided to begin on a much smaller scale, and the college is to be opened this year. Members of the staff are to be professing Christians and to be well disposed toward mission work; they need not, however, belong to any particular Christian sect. *Ons Land*, a South African paper, points out that very few natives succeed in passing the matriculation examination, and that while, theoretically, it is right that opportunity for higher education should be given in South Africa to those natives who desire it, the elementary education of the native remains the chief problem.

#### Hungry for the Gospel

MR. GEORGE SCHWAB, a graduate of Mount Hermon School, Massachusetts, and now missionary in German West Africa, tells interestingly of his wonderful success among the natives of that region. He says:

"Half a generation ago the Bulu, armed with trade guns, marched to the coast to rid the land of whites. Witness the power of Christ's Gospel! On a recent communion Sunday at one of our interior stations the forests gave up their dwellers to the number of 8,100 by actual count! These were they 'whose garments were washed white with the blood of the Lamb.' And on the same Sunday at an outstation which had been opened to relieve the pressure on the workers at the main station, were gathered 5,000 more, this work having been built up in the brief space of a year! Floods, not showers, of blessing, these! We have some 4,500 pupils in the village schools in connection with the station. The most discouraging feature of the whole work is its very success. One lone white man with the future of part of a large tribe on his hands!"

#### Lions and Religious Services

MBERESHI, one of the largest native towns in Northeast Rhodesia, is the chief station of the Awemba Mission, and is under the charge of the London Missionary Society. Work was commenced there in 1900, and since has been steadily carried on in the face of formidable difficulties. Heathen practises and beliefs still maintain a strong hold on the people, but still the work grows. There must be something excellent in the quality of the converts when the missionary can report: "The Sunday morning prayer meeting is attended by all the Christians who do not go out preaching." Concerning the depredations of lions, Mr. Nutter, a missionary at the station, writes: "I am glad to



say that nobody has been injured in our village, but several people have been killed in the immediate district. The lions have repeatedly wandered about the station, and a month ago they killed both my donkeys on one visit. These frequent visitations have made our Friday evening service impossible, and we are arranging for this service at sunset."

#### **A South African Sunday-School Union**

THE Sunday-school forces of the Christian churches of South Africa have been successfully organized. The need of such an organization has been felt by Christian workers in South Africa for several years. The World's Sunday-school Association, in 1911, offered \$750 per annum for two years toward the salary of an organizing secretary. At the time the offer could not be accepted, but the organization has now been effected, and strenuous efforts are being made to win the million and a half children in South Africa to the Sunday-school and the Sunday-school's Christ.

#### **Many Volunteer for Africa**

AT a rally held in January in Moody Church, Chicago, in the interest of the Nyassaland mission of central Africa, which was founded by Andrew Murray, sixty-two persons volunteered for work in Africa. The rally was held under the auspices of the North American Council, which has collected during the last thirteen months over \$4,000 for the work, and has already sent to the field a trained nurse. It is the sole representative of the body conducting the mission, the Dutch Reformed Church of South Africa. There are now at work seventy-two Europeans in eighteen stations, who care for 70,000 pupils in mission schools; yet so large a territory is absolutely untouched that the mission is seeking missionaries and money that it may at once enter Portuguese Nyassaland.

#### **Zanzibar Boy Scouts**

THE first troop of Boy Scouts was started in Zanzibar in September, 1912, by Padre Keable. It consisted then of three patrols of seven boys each, the boys being all scholars at the high school, and including Indians, Swahilis, Goanese, Arabs, and half-castes. They wear ordinary scout dress (but bare feet), and the colors are green shirts and red scarfs. Michael, a high-school teacher, is assistant scout master, and they turn out, as a rule, on Wednesdays and Saturdays. They learn the Scout Law and do all that Scouts do in England. They are mostly Mohammedan by religion, but there are some 16 Christians and a few Hindus. Quite a number of Mohammedans are learning religion. There are now six patrols and a band.

#### **THE ISLANDS**

##### **The Pioneer to the New Hebrides**

THE Presbyterian Church in Canada commemorates this year the centennial of the birth of John Geddie, the first missionary sent out from Canada or from any colonial church of the British Empire. He was born in Nova Scotia, and went to the New Hebrides Islands in 1848. He was the first missionary to that group of islands. That he was a man of great ability is evidenced by the way in which he laid the foundation of the Christian Church among cannibals and savages in the southern portion of the New Hebrides group. On the Island of Aneityum there stands a monument to his memory on which is inscribed: "When he landed here in 1848 there were no Christians; when he left in 1872 there were no heathen."

##### **Poisoned Bibles for the South Seas**

FROM the Bible House in New York a thousand Bibles in the language of the Gilbert Islands have been sent to Sydney, Australia, there to be reshipped to Ocean Island and Apaian in Micronesia. From Ocean Island, which is an

important commercial center because of its wealth of phosphate, the Bibles will be sent on adventurous voyages of two hundred miles or so to other islands of the Gilbert group. In the bindery of the Bible House poison was worked into the covers to discourage insect foes; the packing-room was turned into a tinshop while the books, in parcels of 20, were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with 50 stout boxes as armor against rough handling by stevedores of many races—all these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was \$1,367. It is a grant to the American Board Micronesian mission.

#### OBITUARY NOTES

##### Mrs. Jacob Chamberlain

ON March 12, 1915, Mrs. Charlotte Birge Chamberlain, widow of the late Rev. Jacob Chamberlain, M.D., D.D., died in New Brunswick, New Jersey, at the home of her son, the Rev. Lewis B. Chamberlain, in her seventy-ninth year. She was one of the first women missionaries from America to India, sailing in December, 1859. She and her husband labored chiefly for the Teluga people, with Madanapalle as the center, for nearly fifty years. Mrs. Chamberlain was the daughter of the Rev. Chester Birge, an Ohio clergyman; and was a graduate of Mount Holyoke College. Mrs. Chamberlain returned to America in 1909, one year after the death of her husband. Her Christ-like devotion inspired her husband in his efficient work and led her children into the missionary service.

##### Dr. F. T. Moore of Beirut

FRANKLIN T. MOORE, M.D., Professor of Gynecology and Obstetrics in the Syrian Protestant College, Beirut, died on January 13th after a brief illness. Dr. Moore had been associated with the College for more

than twenty years, and occupied a large and important place in the life of the institution. For many years he acted as secretary of the Faculty, and was one of its wisest counsellors. The great loss both to the community individually and to the College as an institution, was expressed by one friend, who said: "No man is indispensable, but this loss is irreparable."


Dr. Moore was a native of Bridgeton, N. J., and a graduate of Princeton University (1891), and of the University of Pennsylvania Medical School. In September, 1897, he married Miss Ethel Jessup, daughter of Dr. Henry H. Jessup, who survives him with five children, the eldest a boy of about 15.

##### Mrs. Lyman Jewett


MRS. EUPHEMIA DAVIS JEWETT, widow of Dr. Lyman Jewett, who, with her husband, gave nearly forty years of missionary service in South India, died in March, at the age of 91 years. To tell the story of Mrs. Jewett's life would be to review the early history of that celebrated mission among the Telugus in India known as the "Lone Star" mission. A four months' voyage in a sailing vessel brought Dr. and Mrs. Jewett to Madras in 1849. They proceeded at once to the struggling little station at Nellore to assist Dr. Day, the founder of the mission, in his work. Here they labored faithfully for many years. In 1877 they were transferred to Madras, where they opened a new station in 1878, and there spent the remainder of their missionary life.

##### Miss S. D. Doremus, of New York

MISS SARAH DU BOIS DOREMUS, daughter of the late Thomas C. and Sarah Platt Doremus, and for some years the general corresponding secretary of the Woman's Union Missionary Society, of New York, died on January 24, 1915.



# BOOKS ON MISSIONS AND MISSION LANDS



### **Thirty Years in the Manchu Capital.**

By Dr. Dugald Christie. Illustrated. 8vo. 302 pp. \$2.75, *net.* McBride, Nast & Co., New York, 1914.

Dr. Christie is a Scotch medical missionary in Mukden, a city that has been the scene of stirring events in the past thirty years. In 1894-5 the China-Japanese war, and in 1904-5 the Russo-Japanese war, found in Manchuria their principal battlefields. In 1900 the Boxer rebellion sought to sweep away every vestige of Christianity out of Manchuria, and in 1911-12 the Republican revolution narrowly missed making Mukden a shambles of Manchu blood. From November, 1910, to April, 1911, the black death of pneumonic plague swept over part of Northern Manchuria, and Mukden was only saved by the prompt and insistent action of Dr. Dugald Christie and his colleagues, backed by a wise and determined vice-roy.

The Medical Mission, which was founded by Dr. Christie thirty years ago, is to-day a powerful agency for Christianity. Officials and soldiers soon came to recognize the importance of the doctor's help, and it is one of the interests of this volume of experiences, to note how often we are brought face to face with men in high office, some of whom very worthily upheld their position, and showed themselves full of character and capacity, and truly devoted to the interests of their people.

As a result of Dr. Christie's work a Union Medical College has been built, and there is now a staff of eight foreign teachers and two foreign lecturers, all animated by the missionary spirit and outlook. The pronounced Christian character of the College is no draw-

back in the eyes of the general public. The book is a fine addition to medical-missionary literature, and is written in a readable style. It should be in the hands of all interested in medical missions.

**Samuel B. Capen.** By Chauncey J. Hawkins. Illustrated. 8vo. \$1.25, *net.* Pilgrim Press, Boston, 1914.

It is good to turn aside now and then from the biographies of great and lonely personalities to the life of an American business man of our own time. Samuel B. Capen "was not born as a genius towering in intellect or imagination above his fellow men. He had through his life a physical equipment below the average"; yet he became, perhaps, "the leading layman" of the city of Boston, and has quickened the idealism of the Christian business men of America.

The biographer has done his work well. He takes us back to the early home of his hero, a home of modest means, permeated with the finest Puritanism. It was a wholesome education for the lad simply to live in Boston in the days before the war, the days of zealous temperance reform, of anti-slavery, of Finney's evangelism. Capen entered a business firm which regarded business as an opportunity for the expression of Christianity.

The first outstanding opportunity of public service came to him when he was elected president of the Congregational Sunday-School and Publishing Society. A further chance to help boys and girls came when he was chosen member of the Boston School Committee in the days of riotous graft. Capen helped to save the school system and to give it

new life by forwarding the movements for manual training and other reforms. The causes of temperance, of justice to the Indians, of universal peace were among the permanent passions and pursuits of his life.

Mr. Capen's noblest powers found their noblest exercise when he became bound officially to the work of world-conquest, as president of the American Board and chairman of the Laymen's Missionary Movement. In these and many other public responsibilities he was generous with his time, yet careful of its use; he drove his work, was never driven by it.

The author happily says, "He was not a gentleman who was religious, he was a gentleman because he was religious." A layman, "always living in the spiritual world, passionately devoted to the kingdom of God," Samuel B. Capen has made more wide and level a path which multitudes of business men are going to walk in this, "the laymen's age."

#### **Modern Religious Movements in India.**

By J. N. Farquhar. Illustrated. 8vo. 471 pp. \$2.50, *net.* The Macmillan Co., 1915.

India is the hotbed of many religious movements. Not only do Hinduism, Brahminism, Buddhism, Jainism, Mohammedanism, Parseeism, and other ethnic faiths flourish there, but there are also innumerable sects and reform movements. In these valuable lectures, first delivered in Hartford Theological Seminary, Mr. Farquhar has rendered a great service to Occidental students by his clear, comprehensive, and judicial study of these reform movements. After a brief historical view of the last 85 years, he describes the "movements favoring serious reform"—such as the Brahma Samaj, the Prarthana Samaj, the Parsee and Mohammedan reforms. Then come the histories of the Arya Samaj and other work in defense of the old faiths, and the many sectarian movements in Hinduism and caste or-

ganizations. Modern social and industrial reforms are presented in a way that reveals the great need of India for social transformation. The author has mastered his subject and knows the art of presenting it to occidental readers. His work comes at once into the position of authority and unique interest.

**Social Christianity in the Orient.** An Autobiography of John E. Clough. Edited by His Wife. Illustrated. 8vo. 409 pp. \$1.50. The Macmillan Co., 1915.

The best biographies are more than the life-stories of men—they are histories of world-periods, the progress of great movements, and the solution of problems. Dr. John E. Clough was an unusual man; he lived in an unusual time, and performed unique service for mankind. His life-story is here given autobiographically, but written by Mrs. Emma Rauschenbusch Clough, and as a result has both advantages and disadvantages. If Mrs. Clough had not so subordinated her personality she would have written a better book from a literary standpoint, but the narrative might have lost some of the unique personality of the man.

The "Lone Star" Mission among the Telugas of India is one of the great miracles of Christian history. We have here the story of the mission, its founder, and work. No better example can be cited of the highest type of "social Christianity in the Orient"—a work based on the regeneration of individuals, but reaching out for the transformation of communities. This is one of the important recent contributions to missionary literature.

**Missionary Crusaders.** By Claud Field. Illustrated. 12mo. 221 pp. \$1.00, *net.* Fleming H. Revell Company.

We have experimented by reading parts of this book to a boy in the eighth grade of a public school. The book held him as in a vise. The writer divides his work, not very consistently, into three parts, "In Regions of Snow," "In Lands of the Sun," "In India and

the East." We had thought of India as under the dominion of the sun, and had not been accustomed to class Massachusetts with Greenland.

With swiftness and vividness we are shown pictures of missionary pioneers from different times and conditions. The first chapter deals with John Eliot among his Indians, studying their almost impossible language, meeting and conquering defeat. The sufferings of the Jesuit martyr, Father Jogues, are almost too luridly detailed for so brief a narrative. There follows a sketch of David Brainerd, whose strange life, closing at 29 years of age, has been so influential throughout subsequent missionary history. The more familiar stories of Hans Egede and of Duncan of Metlahkatlah are told again, and this is well. We are tempted to forget that boys and girls are growing up, who have never heard of the stories which thrilled us as children.

There are other stories of Huc and Gabet, and their desperate adventures in Tibet; of the Moravians in the forests of Dutch Guiana, and of Vanderkemp, that strange figure of South African missions. There are excellent snapshots of Moffat and Livingstone, of Schwartz of India, and of Adoniram Judson, whose sufferings are effectively described.

The heroes of the "native" church, fortunately, are not forgotten, short chapters deal with the martyrs of Madagascar and with Crowther, the African slave who became a bishop.

The book deals with the exceptional rather than the typical, and is an appetizer which, rightly administered, may induce a boy to feed upon the solid food of missionary biography.

**A Hero of the Afghan Frontier.** Dr. Pennell's life—for Boys. By A. M. Pennell. Illustrated. 12mo. 208 pp. \$1.00, net. Revell Co., 1914.

There are few more fascinating stories than the adventures of this medical missionary among the wild

tribes of the Afghan frontier. There are humorous touches and exciting adventures among "freebooters," interesting camping trips in Kashmir, and heroic deeds of self-sacrifice in the medical mission. Much of the narrative is told in Dr. Pennell's own graphic style. The book will be eagerly read by boys, and will capture their hearts for the ignorant wild men and for the work of Christ among them. No better book can be recommended for Sunday-school libraries.

**Judson, the Hero of Burma.** By Jesse Page, I.R.G.S. Illustrated. 12mo. 245 pp. \$1.00 net. Fleming H. Revell, 1914.

The story of Judson's heroic life, his pioneer work in Burma, his imprisonment, his many other trials and hardships and successes, all is graphically told. This biography has not the literary finish and completeness of the biography of Edward Judson, nor the popular character of the small volume by Hull, but it is a graphic description with illustrations, that will appeal to many readers.

**A Christian Hermit in Burma, and other Tales.** By Various authors. Illustrated. 12mo. 85 pp. 1s. S. P. G., London, 1915.

An attractive group of stories that interpret Christian missions in Burma and other mission lands. Some of them—like that describing "What It Means to Become a Christian"—offer good material for talks to young people.

#### NEW BOOKS

**Gleanings From Chinese Folklore.** By Nellie N. Russell. With some of Her Stories of Life in China, to which are added Memorial Sketches of the Author from Associates and Friends. Compiled by Mary H. Porter. Illustrated. 12mo. 169 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

**The Light on the Hill.** A Romance of the Southern Mountains. By Martha S. Gielow. Illustrated. 12mo. 250 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

**Early Heroes of the Mission Field.** Links in the Story of Missionary Work from the Earliest Ages to the Close of the Eighteenth Century. By the Right

- Rev. W. Pakenham Walsh, D.D. Illustrated. 12mo. 249 pp. 50 cents, *net*. Fleming H. Revell Company, 1915.
- In the Land of the Head-Hunters.** By Edward S. Curtis. Illustrated. 8vo. 110 pp. World Book Co., Yonkers, 1915.
- The Book-Method of Bible Study.** By Rev. William Evans, Ph., D.D. 12mo. 127 pp. 50 cents, *net*. Bible Institute Colportage Association, Chicago, 1915.
- The Good News of a Spiritual Realm.** By Dwight Goddard. 12mo. 379 pp. \$1.00. Dwight Goddard, Ann Arbor, Mich., 1915.
- Roman Catholicism Analyzed.** A Dispassionate Examination of Romish Claims. By J. A. Phillips. Introduction by William Burt, D.D., LL.D. 8vo. 310 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1915.
- The Negro Year Book for 1914-15.** An Annual Encyclopedia of the Negro. 400 pp. 25 cents, *net*. Tuskegee Institute, Alabama, 1915.
- The American Indian in the United States.** Period 1850-1914. By Warren K. Moorehead, A.M. The Present Condition of the American Indian; his Political History and Other Topics. A plea for Justice. Illustrated. Large 8vo. 440 pp. Andover Press, Andover, Mass., 1915.
- Adventures in Faith.** By C. J. Ober. 16mo. 39 pp. Association Press, New York, 1915.
- Edward Bickersteth, Missionary Bishop in Japan.** Prefaced by an Introductory Letter from His Grace the Archbishop of Canterbury, and by a Foreword by the Right Rev. Cecil H. Boutflower, Bishop in South Tokyo. 187 pp. Y.1.00. Kyobunkwan, Tokyo, 1914.
- Among the Lushans.** By Herbert Anderson. Illustrated. 43 pp. 1s. Carey Press, London, 1914.
- The Australian Aboriginal and the Christian Church.** By Herbert Pitts. Illustrated. 133 pp. 2s., *net*. S.P.C.K., London, 1914.
- John Williams the Shipbuilder.** By Basil Mathews. The Pathfinder Series. Illustrated. 298 pp. 2s., *net*. Oxford University Press, London, 1915.
- Black Tales for White Children.** Translated and arranged by Capt. C. H. Stigand and Mrs. Stigand. Illustrated. 200 pp. 5s., *net*. Constable, London, 1914.
- Children of Wild Australia.** By Herbert Pitts. Illustrated. 90 pp. 1s. 6d., *net*. Oliphant, Edinburgh, 1914.
- The Vital Forces of Christianity and Islam.** A Collection of Papers by various Authors. 3s. 6d., *net*. Oliphant, Anderson and Ferrier, Edinburgh, 1915.
- Through Unknown Nigeria.** By John R. Raphael. 12mo. 361 pp. T. Werner Laurie, London, 1914.
- Essentials of English Speech and Literature.** By Frank H. Vizetelly, LL.D. 8vo. 418 pp. \$1.50, *net*. Funk & Wagnalls Company, New York, 1915.
- Healing and Saving.** The Life Story of Philip Rees, Methodist Missionary in China. By W. Arthur Tatchell. 154 pp. 1s. 6d., *net*. Kelly, London, 1914.
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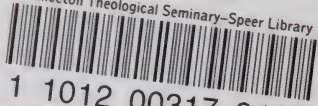


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